

9 NOV 93 CAMBRIDE From the Rev. W. g. Starle M.A. Que. 41-282

To the high and mighty PRINCE CHARLES,

Prince of VVales.

The PRINCE of
Princes, ble se your Highnes with length of dayes; and
an increase off al Graces; which
may make you truly prosperous
in this life, & eternally happy
in that which is to come.

Ionathan shot b three Arrovves, to drive Danie further off from Sauls furie: and this is the third Epistle rehich I have reritten, to drawn your Highnesse neerer to Gods favour, by

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b1.51.

T HE EPISTLE

c.2. Chrō. 34.3.

directing your heart to begin (like lofiah) in your e youth, to feeke after the God of David; (and of Jacobsyour Father. Not but that Iknovy that your Highnesse doth this writhout mine admonition; but because I d rould with the Apostle, have you to e abound in every Grace, in Faith and knovyledge, and in all diligence, and in your loue to Gods service and true Religion. Never yvas there more neede of plaine and unfained Admonitions: for the Comicke, in that faying, feemes but to have prophecyed of our times, Obsequium amicos, veritas odiu parit. And no marvell; feeing that weee are falne into the dregs of Time, which being the last, must needs bee the worst dayes. And how can there bee wrorfe, feeing Vanitie knownet not how to bee vainer. nor V Vickednelle hory to bee

d Qui monet ut facias, quod jam
facis,ivo mo-

pse monendo landat, C'hortatu comprobat acta suo. e 2. Cor.3.

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DEDICATORIE

more vvicked? or rehereas heretofore those have beene counted most holy, who have sherved themselves most zealous in their Religion; they are novo reputed most discreet, who kan make the least profession of their Faith. And that thefe are the last dayes appeares evidently; because the Securitie of mens eternall state bath fo overywhelmed (as CHRIST fore-told it should) all forts: that most who novy line, are become louers of pleasures, more than louers of GOD: And of those who pretend to loue GOD, O GOD! what fantlified heart can but bleed, to behold hovy feldome they come to Prayers? hovy irreverently they heare Gods vvord? vvhat strangers they are at the Lords Table? what affiduous spectators they are atStage-playes? where (beeing Christians) they can fort them-Selues A 3

Matth. 27 1, Sec. 2 Tim.

THE EPISTLE

c Ext. plum accidit mis icris, Do-271770 tefte. 9HB theatrum adiit. U inde CHEPPS Damomen re ditt: It sque m exercifn:0 CMIPS 0mer aretur im. P70 64 79dus. fpiri-£165 . quod AH HE eft fidelem 48greda: com-Asnter C" ju-Riffime q uidem (inquit) fect, in meo ea inbeni. Tert. de net.

selues, to heare the Vassals of the divell scoffing Religion, and blasphemously abusing phrases of holy Scripture on their Stages, as familiarly as they use their Tobacco-Pipes in their bibbing houses. So that hee roho rould norr a dayes feeke in most Christians for the povver, shall scarce almost finde the very shevy of godlineffe. Never yvas there more finning, never lesse remorfe for sinne. Never was the ludge neerer to come, never was there fo little preparation for bis Comming. And if the Bride-groome should novy come, borr many (who thinke themselves wrise enough, and full of all knovvledge) would bee found foolish Virginsd, without one Drop of the Oyle of faving Faith in their lampes? For the greatest vvilehb.c.2.6. Therefore Tertullian. in cap.6.cals the ftage, Diaboli Ecclesism, & Cathedram pestilentiarum. 2.

Tim. f. 9. Apoc. 21.20. d Matth. 25.8.

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DEDICATORIE.

dome of most men in this age, consists in beeing vvise, first, to deceive others, and in the end, to deceive themselves.

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And if sometimes some good booke haps into their hands; or some good motion commeth into their heads, whereby they are put in minde to consider the vncertaintie of this life present; or horr vveake affurance they have of eternall life if this were ended and hove they have some fecret finnes, for wwhich they must needs repent here, or be punished for them in Hell hereafter. Securitie then foorthwith whifeers the Hypocrite in the Eare, that though it bee fit to thinke of thefe things, yet, It is not yet time; And that hee is yet youngh enough (though hee can not but known, that many millions as young as himselfe are already in Hell, for rrant of timely repentance.) Presumption

THE EPISTLE

tion warranteth him in the other Eare; that hee may have time hereafter, at his leifure to repent: and that horrfoever others die , get hee is farre enough from death, otherefore may boldly take yet a longer time, to enjoy his fyveet pleafures, and to increase his vvealth and greatnesse. And hereupon(likeSalomons fluggard) hee yeelds himfelfe to a little more fleepe, à little more folding of the hands to fleepe in his former finnes: till at laft, Despaire (Securities vgly Handmaide) comes in vnlooked for, and sherres him his Houreglaffe dolefully telling bim, that his time is past: and that nothing novy remaines, but to die, and be damned. Let not this seeme strange to any, for too many have found it too true, and more, without more grace, are like to be thus foothed

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In my defire therefore of the common Gluation, but especi- 1.3. ally of your Highneste enertafing vvelfare, Thane endeavoured to extruct (out of the Chaos of endlesse controversies) the old Practice of true Piety, which flourished before thefe Controversies were hatched: VV hich my poore Labours (in a short vyhile) commeth novy foorth agains the 25. time, under the gracious protection of your Highnesse fauour, and by their entertainment feeme not to be altogether vnvvelcome to the Church of Christ. If to be pious, hath in all ages beene held the truest honour; horr much more honourable is it, in fo impious an age, to be the true Patrone and Patterne of Pietie? Pietie made David, Salomon,

THE EPISTLE

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Iolias, Zerubbabel, Constantine, Theodosius, Edvyard the fixt, Queene Elizabeth, Prince Henry, & other religious Princes, to be so honoured; that their names (fince their death) Ecclef. fmell in the Church of GOD like a precious Oyntment, and their remembrance is svveete as Honey in all mouthes, & as Musike at a Banquet of VVine; when as the lippes of others, who have beenegodlesse and irreligious Princes, doe rot and stinke in the memotie of Gods people. what honour is it for great men to have great titles on earth; when God accounts their Names unvvorthy to bee vyritten * in his Booke of life in

Lue. Apoc . 17.3.

Heauen?

7.2.

Eccl. 4.21.

> It is Piety that embalmes a Prince his good name, and makes his face to shine before men, &

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glorifies his foule among Angels. For as Moses his face, by ofte talking vath God, shined Exod: in the eyes of the people; so by frequent praying (which is our talking with God) & hearing the VVord, (which is Gods speaking vnto vs) vve shall bee changed from glory to 2 Cor. glory, by the Spirit of the Lord, to the Image of the Lord. And seeing this life is vncertaine to all, especially to Princes: VVhat argument is more fit, both for Princes, and People to studie, than that rabich teached finfull man to deny himselfe by mortifying his corruption: that hee may enjoy Christ, the Author of our Saluation: To renounce these false & momentany pleasures of the world, that he may attaine to the true and eternall ioyes of Heaven: and to make them truely honourable before God in Piety,

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Piety, who are novy only honourable before men in vanity? VVhat charges foener wree fpend in eartly vanities, for the wost part, they either die before vs, or vvee shortly die after them: but what we spend like Mary in the Practice of Piety, shal remaine our true memoriall for ever. For a Piety hath the promise of this life, and of that which shall neuer end. But b without Piety there is no internall comfort to bee found the bera in Conscience, nor externall peace to be looked for in the vvorld, nor any eternall happines to he hoped for in Heauen. Horr can Pietie but promise to her selfe a zealous Patrone of your Highnesse, being the sole Son & Heire of so gracious & greata Monarch: pyhoisnot onely the Defender of the Faith by Title; but also a defender of the Faith in truth: as the Chri-

*Matt. 26.13. a z.Ti moth, 5.8.

b Principibus adfalutens Tolafa. eft pietas, abj que ill. bero nibil eft vel exercitus bellmperatoru for. titudo vel apparatusreliquus Zozom Ecclef.

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Christian V Vorld bath taken notice by learned confuting of Bellarmines over-freading Herefies; and his suppressing in the Blade of Vorstius Athean blasphemies? And horr casie is it for your Highnesse to equall (if not to exceed) all that vrent bert before you, in Grace and Great- Knight nefle, if you doe but fet your religiheart to feeke, &to ferueGod; dy Caconsidering horr religiously ry his your Highnesse hath beene e-Mr. Thoducated by gostly & vertuous 221 418 Mur-Governours & Tutors: as also ray. Sir Idthat you live in such a times mes vrherein Gods providence Fullerand the Kings religious care 2 Chr. have placed over this Church (to the vnspeakeable confort gracithereof) another venerable Ichoiada, that doth good in our bishop Israel both toyyards God and G.A. toyvards his House: of rohom your Highnesse at all times, in all doubts, may learne the finceritie

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tie of Religion, for the Salvation of your inward Soule: the vyifest counsell for the direction of your outward state? And to excite you the rather, to the Zealous Practice of divine Piety; often Suppose with your felfe, that your Highnesse beares your religious Father lames, speaking vnto you, as sometimes holy David speake to his sonne Salomon: And thou Charles my Sonne, knovy thou the God of thy Father, & ferue him with a perfect heart, and with a vvilling mind: for the Lord fearcheth all hearts, & vnderstandeth all the imaginations of the thoughts; if thou seeke him, hee will bee found of thee; but if thou forfake him, hee wil cast thee off for euer. To helpe you the better to feeke and ferue this God Almightie,

tectour in life, & onely Com-

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DEDICATORIE.

fort in death: I heere once againe on my bended knees offer my old Mite nevv stampt, into your Highnesse offering vp unto the most HIGH, my humblest prayers, that as you grove in age & stature: so you may (like your Master Christ) increase in vvisedome and fauour vvith God and all good men. This suit vvill I neuer cease: In all other matters I will euer rest,

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onort Tour Highnesse humble Seruant, during life to be commanded.

LEVVES BAYLY.

Ad Carolum Principem.

Tolle malos, extolle Pios, cognosce Teipsum: Sacratene, Paci consulc, disce pati.

To

TO THE devout

Had not purposed to enlarge the last Edinio, saue that the importunitie of many devoutly disposed, prevailed with mee, to adde some points, & to amplifie others. To satisfie whose Godly requests, I have done my best endeavour: and withal sinished all that I intend in this argument. If thou shalt hereby reape any more profit, give God the more praise; and remember him in thy prayers, who hath vowed both his life and his labours, to be further thy saluation as his owne. Farvel in the Lord Iesus.

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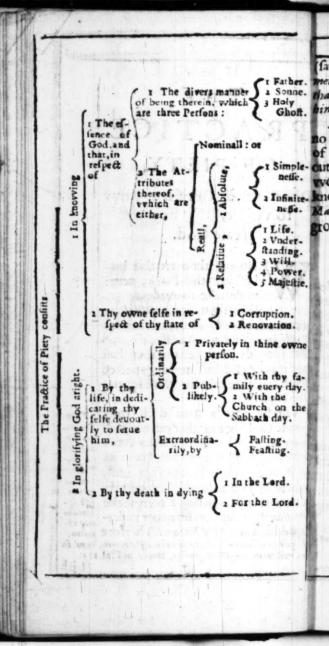
Directing à Christian hovy to yvalke, that he may please God.

Ho ever thou art that lookest into this Booke, neuer vndertake to reade it; vnleffe theu first resolvest to become from thy heart, an unfained Practitioner of Piety. Yet reade it, and that speedily, left before thou hast aed it ouer, God (by some vnexpected death) cut thee off, for thine inveterate Impiety.

Vnlesse that a man doth truly hovy God, hee neither can nor will proffhip him aright: for hovy can a man loue him, whom hee knowveth perfuanot? and who wil worfhip him, whose helpe a man thinkes he needeth not and hove that a man feeke remedy by Grace, vyho neuer vnder-Good his mifery by Nature? Therfore mum. bi que prajentem , connes in nobis efficientem, eum in ue vibinus, mebemur, femus, Bucer, in Pfal. 115.

Tum Deum lum histp (um effe op-

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The Practice of Prety.

faith the a Apostle) Hee that commeth to God, must believe that God is & that he is a revvarder of them that feeke im.

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And for as much as there can be truePiery, without the knowledge of God; nor any good practice, withple- out the knowledge of a mans owne felfe: wee will therefore lay downe the site- knovyledge of Gods Majestie, and Mans Miferie, as the first and chiefest rounds of the Practice of Piety.

4 Heb 14.6.

Danda inpri-99184 D= pera est, ut Deum nori-277 145 quet-9401 falices effe bolumass. Quid m feir fi terpfum nejcies

The Practice of Piety.

A PLAINE DE-SCRIPTION O la the Essence & Attributes of God, out of the holo Scripture, so farre forth a euery Christian must com petently know, and new cessarily beleeue, that

A Tim. 15. Deut. 4.8.4 hath p himfel as our ceiue h

.Cor. 1.4. Epb.6, 1.6. Tim.

. foh. 24. Cor.

Pfalm.140

I though no creature can define vyhat God is, because home is incomprehensible, & bedvecto ling in inaccessible light: yet for hath pleased his Maiestie, to reuea himselfe in his VVord, ynto vs, so far as our vyeake capacity can best courteiue him. Thus:

God is that one of spiritual and oinfine nitely of perfect & Essence, whose being or of himselfe eternally.

In the Divine Essence, vve are cit consider 2. things: First, the diverge manner of being therein: secondle the Attributes thereof.

The divers manner of being therein, are called Persons.

Pfalm.147. 5. f Deut. 32.4. g Exod. 3. 114. h 1. Cop. 1.6. Act. 17. 25. Rom. 11. 3. 6. 1 Heb. 1. 3.

A Pe

E A Person is a k diffinit Subsidiance of Godhead. There are methree Divine Persons, ite e Father, the Some, and the Holy 10 hoff: Thefe three Perfons are not three uerall fubstances, but three diffinct th a fiftences; or three divers manner of coming of a one and the fame fubfrance. nd Divine Effence. So that a Perfon in nehe Godhead, is an individual underanding, & incommunicable Sulfi-

ed by another.

at

In the unity of the Godhead, there and a o plurality, which is not accife hentall, (for God is a most pure act, and dvvcomits no accidents:) nor effentiall: yetter God is one Effence onely) bur euea perfonall.

nce, living of it felfe, and not fuffai-

o far The persons in this one Effence are cout three. In this PMyflery there is alius

r alim, another & another: but not e infined & aliud, an other thing & ano-

beinger thing.

The Dinine Effence in it felfe, is are ether divided nor diftinguished. But divere three Perfons in the Dinine Effence ondle diftinguished among themselves

ree manner of vvaves. beingula in emnib. & unum emnia. Aug lib 6 de Tri.c.

o Gro 21.6.& 3.2. & 11.7 Ifa. 6.8. " I'c, fora els. satis distinguantur personaliter , five trage to Ta 1. Coracet (D. p Deus eft mdi vife unus in Tranitate,

Inconfuse trinue in unitate. luftin.in zed mic.

A Pe B

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Ioh. s. 31.37.

Ioh.14 Col.

2.4. mGen. 1.26. 3.221 3

11.7. Exod. 20.3.

Hof. 1. Ma, 63.

9.10. Zuch. 3.2.

Hing a 5.6. I. Joh.

5.7. Mat, 3 16. 17. Sr 281

loh.14

2. Cor. 13: 13. n Sin-

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maiain fingu1. By their Names.

2. By their Order.

3. By their Actions.

I. By their names, thus:

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The first Person is named the father; first, in respect of his pnaturall Sonne Christ: secondly, in respect of the Elect, his a adopted sons, that is, those who being not his sons by Nature, are made his sonnes by Grace.

The fecond Person is named the m Some, because he is a begotten of his o Fathers substance or nature: and he is called the VVord: 1. because the p conceptio of a V Vord in mans mind, is the neerest thing, that in some fort can hadovy vnto vs the manner, hovy he is eternally begotten of his Fathers Substance: and in this respect he is also called the VVisedome of his Father, Proverb. 8.12. Secondly, because that by q him, the Father both from the beginning declared his will fur our falvation: hence called 2020s, Lizar, the Person speaking with, or by the Father. Thirdly, because he is the chiefe r argument of all the VVord of God; or that V Vord, whereof God

mes illa aterna, qua est Deus pater in sein se intelligendo restera 2009 aternum modo messabili genuit: Et sicut exterior 200, 200 interior in est significate quasi est: ita aternisi ille 200 o v. 200 aterior aterni Patris imago est. 2 majestatis character. Hob. 1.3. q lob. 1.18. Iron. 1-4.2 14. t Actor. 10.43. Heb: 11. Luk. 24. 27. lob. 5.45 Acts. 3.21.23.25.

p Mat. 21. 27. Mat. 3. 17, q Ifa. 63.16. Eph.3. 1.19. mPro.

40.4.

n Pfal.

2.7. o Heb. 1.3. Phil.2. pBafil. jup.2. Iohan.

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Sicus

internum grgnit: it.i fpake, when hee promifed the bleffed Seede to the Fathers, under the old Testament.

The shird Perfon is named the Choly Ghoft: first, because hee is I pirituall without a body: secondly, because he is spired, and as it were breathed from both the v Father and the Sonne, that is, proceedeth from them both. And he is called hely, both because he is s bely in his ovene nature, and also the Immediate y fantlifier of all Gods Elett people.

2. By their Order, Thus:

HE Persons of the Godhead either the Father, or those which

are of the Father.

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The Father is the a first person in the glorious Trinity, b having neither his being, nor beginning of any other, but of famicife; begetting his Son, and together with his Sonne, fending forth the holy Ghof from everlasting. The persons which are of the Father, are thofe, who in refpect of their personall existence, have the wohole Divine Esfence, eternally communicated vnto them from the Father. And those are either from the Father alone, as the Sonne, or from the Father and the Sonne, as the holy Giroft.

Pater enim eft price filio, non tempore fet ordine . ted. b March. 18. 9.1. 10h. 5.7. e I des dieffer

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2. Cor. 13.31. t 1.10h

4.14. I. Cor. 3.17.

u loh. 20.21. 22.

Gal.4. 6.

lob. 14. 26. x1, Pe.

1.15. 16.

2. Cor.3. 18, Thef.

5. 2.3. 1. Per. a Origo

effentia in divinie mil-La est. origo

per/ons rotes lo CIEFFE haber m filio

0 /pi Candle.

The Sonne is the second Person o the glorious Trinity, and the onely be gotte Sonne of his Father, not by Grace, but by nature; having his being of b Filius the Father alone, and the vohole being of his Father, by an eternal, and incomprehensible generation: & with the Father fendeth forth the holy Ghoft. In refpect of his absolute Essence, he is of himfelfe, but in respect of his Person, hee is, by an eternal generation, of his Father. For the Effence doth not Gl beget an Effence, but the e person of the Tobe-Father begetteth the person of the Son, the & fo he is God of GOD, & hath fro his Father the beginning of hisPerson and Order, but not of Effence and Time. 2 5 n-

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The Holy Ghoft is the third Perfon of the bleffed Trinity, d proceeding & fent forth, equally from e both the Father and the Son, by an internall and incomprehenfile piration: For as the Son receiveth the vyhole divine Effence by generation; fo the Holy Ghoff receiveth it vyholly by fpiration.

a patre existit : ideoque non est auresto. Ioh. 6.33.7. Ioh. 5.19. Mich. 5.1. Ioh. 2.1. c. Pfal. 2.7. Heb. 1.5. Altud eft habere Beentiam di vinam à feipfor O habere effentiam divinam à seipsa existentemiremota enim velatione ad Patrem fola restat Esfentis, qua est à feipfa:hine filius dicitur principitus, non effentiatus. Th. Sum. pag. q. 33. A loh. 15. 26. Therefore Rom. 3.6. the Holy Ghoft is called the Spirit of Christ. e Spiritus S. a Patre & a Filte procedit 1 anguam ab uno & eode principio, in du abus tantum per sonis subsistente, non aute tanqua à duobus ac diversis principits. Hinc Dei nemen fape in feripturu Patri xett' scox ny tribuitur. This

0 A0-2000 quoad effentta abjoles tam,eft quidem à seipsa orau-

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12 p-Esws ave effe perfonalse

per a ternam generatronem

This Order betweixt the three perfons appeares, in that the Father begetting, must in order be before the Some begotten; and the Father and Sonne, before the Holy Ghoff , proceeding frem both.

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This Order ferues to fet forth vnto vs two things: first the manner hovy the Trinity vvorketh in their externall his actions: as that the Father worketh of on, himselfe, by the Sonne and the Holy Ghoft; the Some from the Father, by the boly Ghoff; the holy Ghoff, from the Faon, ther and the Sonne Secondly, to diffinhis guish the first & immediate b-ginning. and from which those externall and common actions doe flovy. Hence it is, that forafmuch as the Father is the fontaine and original of the Trinity, the beginning of all external vvor- a loh. king: the Name of God in relation, & 14.1. the title of Creator in the Creed, are 8.3. given in a special manner to the Fa-1. Cor. rer; our Redemption to the Sonne, and Cor. our Sandification to the perfon of the 24. holy Ghoft, as the immediate agents of b Mat. these actions. And this is also the 26.27. cause, why the Son, as he is Mediator, loh. s. referreth all things to the bFather, not 19.20. to the Holy Ghoff; and that the Scrip-123. ture fo often faith, that we are recon-lob. 11 ciled to the Father.

4.42. lob. 12

This divine order or Oeconomy ex- 49 cepted, there is reither first nor last. 2. Cor, neither &c.

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> three reasons. First, that God the Father might of the rather fet forth the greatnesse of hat his love to Mankind; in giving his first over and onely begotten Sonne, to be incar- Per nated, and to suffer death for mans the falvation.

Secondly, that he who was in his fon Diumity the Sonne of God, hould bee hoo in his Humanity the Son of Man: left the name of Sonne should passe vnto and another, who by his eternall nativity a Pe yvas not the Sonne.

carnen Thirdly, because it was meetest, conf or spi- that that perfon who is the substantial the Image of his eternall Father, should propi restore in vs the spiritual Image of tver God, which we had loft.

monfisfcersione. Aug. ferm. 3. de Tem. Ioh. 3.6. Rom. 8.12. & Mill 5.8.10. Hoc mrum fedus femper mens cogitet, uno hoc. the ne dubita, factere patts jalus, Melante. Pe qui erat m diui devinitate Dei filiss fieret in hundritate hominis filius. ne nomen filii ad alternom transfiret, gist non effet aterna wahndtate filius. Aug. Congruebut filium assumere his thet manum naturam, ut has persona gisa eit sichst intialis aihil mage aterni Patris, restitueret imaginem Dei in nobe erian In wip cer. ispeam, Athan. Heb. a. 17. 18. Heb. 4. 15.

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p. 119. V nirt

Hypo-

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In the Incarnation, the Godhead vyas not turned into the Markood, nor the De Manhood into the Godhead, but the Godhead, as it is the second person, or VVord, assumed vnto it the Manhood, in that is, the vibole nature of man, body of & foule; & all the naturall proprieties & of infirmities thereof, sinne excepted.

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for The Second Person tooke not vpon him the person of man, but the Nature the of man. So that the human nature of bath no personall subsistence of it ovene, (for then there mould be tovo ar- Persons in Christ;) but it subsisteth in ans the VVord the fecond Perfon. For, as the foule and body make but one Perhis fon of Man; fo the Godhead and Mansee hood make but one Person of Christ.

eft The typo natures of the Godhead nto and Man-hood are so really united by ity a Personal union, that as they neuer can be separated afunder, so are they not ft, confounded; but remaine ftill diftinguiall hed by their feueral and Essentiall ald proprieties, which they hadbefore they of vvere vnited. As for example; theinfiniteneffe of the Divine, is not com-& municated to the humane nature; nor the finitenesse of the humane, to the diuine nature.

Deum Yet by reason of this personall unio, he there is fuch a communion of the pro- minem obn priam existentium. Sed assumptum ese a verbo aterne, ad ipsa verbi subsistentium. Bellar de incaro. 1.3. c. 3. ali wihil est alined quam naturam humanam non habere propriettes

U di-Arnetin manen. tibies proprietarib. nature tam af. Cumentu, qua a Tiem pre. Act . 20 23. Adt.17 31. D. Field of the church book 3. C.35 b Serundu effe na. turale Chri-

prieties of both natures, that that a Sal Dis vvhich is proper to the one, is fometimes attributed to the other nature. As, that God purchased the Church with his owne blood: And, that he will judge the VVorld by that Man whom hee hath appointed. Hence also it is, that though the Humanity of Christ be a created, and therfore a finite and limited nature, and cannot be every where present, by actuall position, or locall extention, according to his a naturall being: yet because it hath communicated vnto it the personall Subsistence of the Sonne of God, which is infinite, and vvirhout limitation; and is fo vnited with God, that it is no where fewered from God; the body of Christ. in respect of his b personal being, may rightly bee faid to be enery where.

non effe ubique. b Secundum effe personale Christus eft ubique.

3. The Actions by wwhich the three perfons be distinguished.

He actions are of two forts; ei-Ther Externall, respecting the creatures; & those are after a fort commo to every one of the three Persons: Or Internall, respecting the Persons onely amongst themselves, and are altogether incommunicable.

The Externall and communicable Allions of the three Persons are these:

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In operibus ad exbra tres perjona operanmul, Perbato ordine perfo-MATHON.

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The creation of the VVorid pecu- aRom. liarly belonging to God the Father: The redemption of the Church, to God demp. the Sonne: And the fantification of the tion. Elect to God the Holy Ghoft. But hecause the a Father created, and still fanctigouerneth the VVorldby the Sonnein the Holy Ghoft, therefore thefe exter- to the nall actions are indifferently, in bscri- Father pture, oftentimes afcribed to each of tion. these three Persons, & therefore called 1 Joh. 3 communicable and divided Afions.

The Internall and incommunicable Actions, or proprieties of the three don, Perfons, are thefe:

1. To beget; and that belongeth onely to the Father: vyhois neither made, created, nor begotten of any.

2. To bee begotten: and that belongeth onely to the Sonne, vvho is of the Father alone, not made, nor created, but begotten.

3. Toproceede from both: and that belongeth onely to the Holy Ghoft; vyho is of the Father and the Sonne; neither made, created, nor begotten, ly all but proceeding.

to each 1. Cor. 6.11. Opera Trinitatie ad extra indivisa ineus divisit. Perfina nomen , non est aliqued ab effensia abfractum ac feparatum: Pajus Thef. d fp. 2. perfona est ipsa essentia di vina, contracta ad certum & peculiarem subsiftendi medium. Zauchius . Persona gignit, & gignitur: Effentia nec gignit , nec gignitur, fed comnunicatur, Alited.

So that when wee fay, that the Diuine Essence is in the Father unbegotten: in the Sonne begotten: and in the fer. Holy Ghoff proceeding: vvee make not three Effences, but only thevedin the divers manners of subsiling , byper which the same most simple, eternal & unbegotten Essence subfifteth in each Person: namely, that it is not in the Father by generation, that is in the Sonne communicated from the Father to by generation: and in the Holy Ghoft. communicated from both the Fathers E & the Sonne by proceeding.

There are incommunicable Actions and doe make, not an effentiall , acci-fei dentall, or rationall, but a real diftingle Som t ction between the three Persons. that he who is the Father in the Triei ty, is not the Sonne: He vvho is the Some in the Trinity, is not the Father, cor He vyho is the HolyGhoft in the Tribute niry, is neither the Some, nor the Father, but the Spirit proceeding from the both; though there is but one and the fame Essence common to a all three in a As therfore we beleeve, that the Farmer ther is God, the Son is God, and the Holes, Se Ghoft is God: I fo vve likevvise beleevelding that God is the Father, God is the my Sonne, and God is the Holy Ghof ites But by reason of this reall distinctions be the person of the one is not no

neuer can be the Person of the other shalles

a Quum MARKET cogate trium incom. prehen. fitals luce in. Dolwar Nazian

Di- The three Perfons therefore of the had mbe-God-head doe not differ from the Efformacin the ence, but a formally: but they differ anake eally one from another, and so are dimensionally in the profile of the committee of of each of God the Father, and the Holy com tre the hoft is God proceeding from both God differt the Father, and God the Sonne. Hence non differe ther is, that the Scriptures vie the name hoft of God two manner of vvaies: Either there Essentially, & then it signifieth the diroining ions welly, and then by a Synecdoche it fignisect beth but one of the three Persons in men re tin the Godhead. As the Father, 1. Tim. 2.5. Soor the Sonne, Alt. 20. 28. 1. Tim. 3.16. deperor the Holy Ghoft, Act. 5.4.2. Cor. 6.16. the And because the Divine Effence pradiher common to all the three persons) is fed for-Tribut one, vve call the fame Vnity. But maliter Fabecause there bee three distinct Persons the same Trinity. d So that this Visity time raree de inante: Essentia divina non dissert à personi, ut res a Fantus, sed ut res à suis modis: nam in Deo non est res & Holier, fedres O modus rei b 801 molies . Nomen Der effen. euchalter positum non minus Filium & Spirreum Santhlum guam patrem designat C UNOS ATLUES. SACTAhof the hoe venerandem, non scrutindum, que modo pluhof ditus sit in unitate. O unita; in pluralitate. Scrutonur boc temeritas est. credere pretas, nesse bero, vita eta, Bern. d Negad loyut nam digne de Deo Inqua sufta, Bern. d Negad loyut nam digne de Deo Inqua sufta, peque ad per iprendum intellectus prapalet, magin
horog glorificate nos convents Deum, quod talis est, que o

I histestum transcendit, o cognitionis initium superat,
in

De Deo loque ettum vers pericu-

in Trinity, & Trinity in Vnity, is a holy mystery e: rather to bee religiously adored by faith, the fcuriously fearched by reason, further then God hath revealed in his vvord. lefafit-

mum eft, Arnob, f Lings, meine, Cogitatione herref. to, quaries de Des fermonem habes, Nazian.

a Conde fcendit nobis Deser. set NOS COM-

Thus farre of the divers manner of being in this Dinine Effence: novvofthe Attributes thereof.

Surga. 193 ILE CT. Au. de Spec. C. 111. bExot 15.3.

A Ttributes are certaine descriptions man the Scriptures, according to the vveak- his nes of our a capacity, to helpe vs the man better to viderstand the nature of Ar Gods Essence, and to discerne it from Jeh all other Essences.

13 H assah wel Hatah, Effe: namata

The Artributes of God are of two leli forts, either nominall, or reall,

Deus est à fetpfo. ut fie Courses

The Nominall Attributes are of three forts: first, those which fignifie Gods Fan Essence: fecondly, the Persons in the office Essence: thirdly, those which fignise De his effentiall ourrhes.

ege. U du-TOOUV. commes

Of the first fort, is the name b Icho My vah, or rather clehnah, which figni fin fietheternall being of himfelfe; in who to being without all beginning and end. full all other beings both begin and end, 161.42.8.Pfal.8 3.18.

bis 1864 nomina liter & fient.

firitustes, at demeteur Deum effe firitim. P. Mart los cap. TI. P . Montan . de are . fer . c. T . Teho va non he bet plur Ale, O' in feripturis folt vero Des tribuitur.

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God tels Mofes. Exod. 6. 4. that he was not knowne to Abraham, Isaac and lacob by his name Ichonah. (Not but that they knevy this to be the name of God: for they yied irin all their Praiers) but because they lived not to fee God effecting in deed, that which he promised them; in graciously delivering their feede out of Egypt, and in giving them the real possession of Canaans Land; and fo to be not onely God Almighty, by whom al things were made; but also performing indeed to the ak-his VVord to the Fathers, which this the name Iehouah especially fignifieth. of And for this cause, Moses cals God first om Dehouah, when the minerfall creation had his absolute being, Gen. 2.4. And rvo this admirable name is graven on the Decalogues forehead, which was pronet nounced vpon the Ifraelites deline-ods rance, to be the Rule of Righteon fuelle; the ofter which, they mould ferue their ific Delinerer in the promifed Land,

This Name is fo full of Dinine cho Mysteries, that the levves holdit a gni fin to pronounce it; but if it be no fin who to write it, why would it be valayy-

end, full to pronounce it?

This Holy Name of God teatheth vs:

First, what God is in himselfe, n he erret? Theod. in Epit.

name-

ri cur

Locus Exed 6 3, inteldies reft de gradibina-T 00999 patefa. Etionis . Gerard loc.3. de Nat. Dei. Ex win ferry. tura restunc dicuntur he-77,986 " do fiunt manifefta. Sic dicatur Spiri-2145 Salties nondis erat, ia eft, no. dis innotue rat. Alfted. Lex. Theol. cap. I. 1) 10 d inet firste. re, effa.

For a namely, an eternall being of him ternd . Selfe. du-

TOWY. Foot

Secondly, how hee is vnto others wh because that from him all other Crea The tures have received their being.

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Thirdly, that we may confident The ly beleeve his promifes: for he is na past

med IEHOVAH, not only in respectfore of being, and caused al things to bee him but especially in respect of his graden cious promises, which without faile he T

vvil fulfil in his appointed time, and wife To caufeth that to be, which was no min before. And so this name is a golden spri pledge vnto vs , that because he had not

promised, he will furely upon a ou good a Ifai. repentance forgiue vs all our fins; a good the time of death, b receive our Souler and \$5.7-

Toh. 14 and in the refurrection c raise vp oured f Bodies in glory tot life everlatting T.

The second name denoting Godicco essence, is Eheieh; but once readcont Exod. 3. 14. of the same root the Lard IEHOVAH: and fignifieth, I Aland or I VVIL BE: for when Mofes affor ti kedGod by what name he should cawhe him, God then named him felfe, Eheene

ieh Afcher Eheieh; I am that I am : ons fe I will be that I will be: fignifying reat that he is an eternall, vnchangeab mand Being: For feeing every creature in the temporary and mutable; no creature Th

can fay Ero qui ero: I wall be shat often will bee. This name in the New you Teffer Ke

In prom iffionibus lebovah eft

cey.

b Ich. 12.26. clob 6

Ich. II 5.

Testament is given to our Lord Christ, when he is called Alpha & Omega, The beginning, and the ending, volich I o cov

no The Almighty Apoc. 1.18. For all time πν, ε το come, is a ye present becefore God. And to this name, Christ μενος.

ee himfelfe alludeth, Johan. 8. 58 Before

ra shraham vow, 1 AM.

he This Name fould teach vs like- Deus merrife to have alwayes prefent in our fa caunominds our first creation, present cor- farum description , & future Glorification : & & Ens at not content our felues with I was . Pfal. ou good, or I will be good, but to bee 68,19. a good presently; that when ever God les lends for vs, hee may finde vs prepa- P f. 106 oured for him.

ng The third name is I ah, which as odit comes of the fame roote, fo is it the Pl. 1. 12 eadcontract of Iehouah , and fignifieth thatard, because he is the *beginning 1.9. Aland Being of beings. It is a * name Pf. 115 asfor the most part, ascribed vnto God, cawhen fome notable deliverance or 116.19. Electenefit comes to passe according to Pf. 118 : chis former promife: and therefore all Plain. ing reatures in heaven & earth are com- 15. 34. abmanded to celebrate & praise God re in this name lah.

The fourth is Kuel G., Lord, vied Junius

hat often in the Nevy Testament: for New vera or xueo a fignifieth, I am. Hereflee Kopo, fignifieth the first Essence

101.18 1.48. P1.111

> 1.0°c. 17. 18. P (alm.

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of a thing, or authority. When it is absolutely given to God, it answereth to the Hebrevy name IEHOVA, and is fo translated by the seventie Interpreters: for God is fo a Lord, that he is of a himselfe, and Lord of all. This name fhould alwayes put vs in remembrance to bobey his commandements, and to feare his judgements, and fubmit our selves to his bleffed vvill and pleafure, faying with Eli b It is the Lord, let him do wwhat feemeth

bim good, 1. Sam. 3.18.

The fifth is Oros, God, 600, times vsed in the Nevy Testament: and of Virgil. prophane VV riters commonly. derived & Xxx To Deiv, because he runombes nes thorovy, and compasseth all things, or kind as difer, which figterral. nifieth to burne and kendle: for God is Light, and the Author both of Heate, d Light, and Life, in all Creatures, either immediately of himselfe, or mediately by secondary causes. The d Deus name is vied either improperly, or properly. Improperly, when it is given either figuratively to Magistrates, or falfely to Idols. But when it is properly & absolutely taken, it fignifieth the Eternall Effence of God; being aboue all things, and through all things: giving life and light to all creatures, and preferuing and governing them, in their vvonderfull frame

and

and order. . God feeth all in all places: Let vs therefore every where take e In. heede what we doe in his fight.

Thus farre the names which fignific

Gods Effence.

The name which fignifieth the Perfons in the Effence, is chiefly one, Elohim.

Elohim fignifieth the mightie Iudges: It is a name of the plural number, to expresse the Trinity of Persons in Vnity of Effence. And to this purpose the Holy Ghost beginneth the Holy Bible with this plurall name of cuada God, joyned with a Verbe of the fingular number; as Elohim Bara, Dii creauit, The f mighty Gods, or all the three Perfons in the God-head created. The levves also note in the Verbe x12 Bara, confifting of three Letters, the mysterie of the Trinitie. By > Beth, Ben, the Sonne; by 7 Resh Rush the Rests Spirit: by & Aleph Ab the Father. But this holy Mystery is more cleerely taught by Mofes, Gen. 3.22. And IE- bim de HOVAH Elohim faid; Behold; the una per fonadi Man is become as one of vs. And, Gen. 19.24. IEHOVAH rained upon So- Synec. dom and upon Gomorrah, brimftone and dochi fire from Ichouah out of Heaven: k that aum is, God the Sonne, from God the Fa- eit pro-

cumbi nobis necef. firas recte vivendi: cum ciamo quæ facimus. facta fint cofam o-Iudicis videu-215, Bo ettus. Nome Eloperfoparum MCP. Qun m Elocitut. cè di-

Effentix unitatem. Inning, f The like you may reade, Deut. 6. 4. 10/. 24.19. k Sic Marent Arethufine in Smirnenf. Concilio fancte exposuit, Socrat, Eccle. Hift.1.2.c.cap.30.

ther

ther, with hath committed all judgement with the Sonne. Joh. 5.22. See Pfal. 33.6. If a.63 9.10. The fingular number of Elohim is Eloah, derived of Alah, he swore; because that in all viaightie causes, when necessity requireth an oath to decide the truth, wiee are onely to sweare by the Name of God, which is the great and righteous Judge of Heaven & Earth.

This place well urged, bed grinded arius in pieces.

This Name Eloab is but seldome vied, as Abah. 3. 3. lob 4.9. lob 12. 4 and 15.8.36, 2. I falme 18.32. Pfalme 114.7. Once it hath a Noune plurall ioyned to it, lob 35. 10. None faith, VV here is Eloah Gofai, the Almighty my Maker, to note the mystery of the eternall Trinity. Many times also Elohim, the plurall number is joyned with a verbe plurall to expresse more emphatically this Mysterie, Genef. 35. 7. 2. Sam. 7.23. * Iosh. 24. 10. lerem. 10. 10. Elohim is also fometimes Tropically giuen to Magistrates, because they are Gods Vicegerents, as to Mofes, Exod. 7.1. IEHOVAH (aid unto Moles, 1 have made thee Elohim to Pharaoh, that is, I have appointed thee an Embaffador to represent the person of the true Three-one God, and to deliver this message and will vnto Tharaoh. As oft therefore as vve reade, or heare this name Elohim, it hould put vs in minde to confider, that in one divine

Kedo Ichim Hu.Dii fan&i ipie.

Essence there are three diflinet Perfons, and that God is IEHO. VAH Elohim

Novv follow the names which fignifie Gods Effentiall vvorkes, which are thefe fine especially.

b Henc Elt an Hebrer as Mat. 27.46 . and

LL, which is as much as the frong rische, God. band teacheth vs , that God an M. ir. is not onely most strong, and forti- 15: 31. ude it felfe, in his ovene Estence: but figni fe alfo that it is he, that giveth all ftregth my God, and povver to all other Creatures. 2 Chro. Therefore Christ is called, Efay. 6. 9. El Gibbor, The strong most mighty 70 God. Let not Gods children feare turne it the povver of enemies , for El our manes God is more frong than they.

Eloi, in the Sy -TOP:

2. Shaddai, * that is, Omnipotent. It inde-By this name, God viually filed rived of hir:felfe to the Patriarches , I am El Juffei-Shaddai , The ftrong God . Almighty . lencie, Because hee is perfectly able to de- or the fend his fervants from all euill: to me, blesse them with all spirituall and bed temporall bleffing, and to performe fame all his promifes, which he hath made that vnto them for this life, and that auwhich is to come. This name be- nep. longeth onely to the Godhead, and runc: or of Shat a Dugge, becamje Cod feedes his chidren with sufficiency of all grace as the louing mother the childe, which the milke of her brests.

Rela-

to no Creature, no, not the humanitie of Christ. This may teach vs , with the Patriarches, to put our whole confidence in God, and not to doubt of the true performance of his promi-

3. Adonai, my Lord; This name,

name CO+23 -Postn. ded of Ai. My, Adon. Lord. Adon derivatur ab E. den. hafis: quia Deus eft furf-

dame-

tum &

tator

omniū

creaturarum.

Hine

Adon.

Donnimus,

Cut sei

as the Mafforets note, is found 134. times in the Old Testament. Analogically it is given to creatures, but properly it belongeth to God alone. It is vsed, Malac. 1.6. in the plurall number, to note the mysterie of the holy Trinitie. If I bee Adonim, Lord, where is my feare? Adonai the fingular, Adonim the plurall number. This name is given to Christ, Dan.g. 17. Caufe thy face to fine upon thy Sanctuarie that is defolate, for Adonai (the Lord Christ) his fake. The hearing of this holy name, may teach enery man to obey Gods Commandements, to feare him fustenalone, to fuffer none besides him to raigne in his conscience, to lay hold, (by a particular hand of faith) vpon his VVord and promise, and to challenge God in Christ to bee his God. that he may fay with Thomas, Thou

art my Lord and my God. domeiticæ 4. Is Helion: that is, most High, Pfal. CUTA incumbit, & ei tanqua columnæ innititur. Quando de creaturis ufurpatur Adonas, eft led cum patach: fed de Creatore cum camera. Ab Adonai manaile vide-

tur Ethnicorum A'Bava.

ULOC

0. 2. Pfalme 91. 1. and 92.9. Dan. 4.17,24.25, 34. Ats 7.47. This name w 11-Gabriel giveth vnto God; telling the Virgin Mary, that the child which hould be borne of her, hould be the Sonne of the most High, Luke 1. 32. This teacheth, that God in his Effence and glory exceedeth infinitely all Creatures in Heaven and Earth. Secondly, that no man should bee proud of any earthly honour or greatnesse *. Thirdly, if we defire true dignity, to labour to have communion with GOD in grace and glory. s. Abha, a Syriacke name, figni-

fying Father, Rom. 8.15. This is sometimes vsed Effentially, as in the Lords Prayer, Secondly Personally, as Matth. 11.25. For God is Chifts Father by nature, and Christians by adoption and grace. Christ is called the everlasting Father, Ifa. 9.6. because he regenerates vs vnder the new Testament, God is also called a the Father of light, Iam. 1.17.becaufeGod dwelleth in inacceffible light, 1. Tim. 6.16. and is the Author, not onely of the Sunnes light, but also of all the light, both of naturall reason, and supernaturall grace, b Which lighteneth every man that commeth into the VVorld. This name teacheth vs, that all the gifts which vve receive from God, proceed from his meere fatherly loue. Secondly.

C.M. So the druell filed Chraft, the Sonne of God. The moR High. Luke 8.21. For Pohat is eart. 12 9+241neffe, compared to Gods High neffe?

аПα THE 7/0 CW-TOOY. of uphole fubfla. ce the light of theSun is but a Thadobb. b Joh.

that 1.9.

that we mould love him againe, as deare children. Thirdly that we may in all our needs and troubles, be bold to call upon him as a Father, for his helpe and fuccour. Thus mould vve not heare of the facred Names of God, but we mould thereby be put in minde of his goodnesse vnto vs, and of cur duties vnto him: And then should vie finde hovy confortable a thing it is, to doe enery thing in the Name of God. A phrase viuall in every mans tongue; but the true comfort al iquid thereof(through ignorance)knovvne to fevy mens hearts.

> It is great wifedome, and an vnspeakeable matter, for the strengthening of a Christians Faith, to know how, in the mediation of Christ, to invocate God by fuch a name, as whereby he hath manifefied himfelfe to be most willing, and best able to helpe and fuccour him in his prefent need or advertitie. The ardent defire of knovving God, is the furest testimony of our love to God, and of Gods favour to vs. Because he hach set his love upon mee, therefore I will deliner him: I will fet him on high, because hee hash kno vone my name, hee shall call apon mee, and I will answer him. &c. And it is a great stregthening of faith, with understanding to begin every action in the Name of God.

1/4.91 14. IS. Incelli pentia habent aliquid fim le materiæ, hmile

formæ. Salus Deus. umplex elt, in quo ni ail in poten tia, fed in actu oninia. imo ipfe perus, Primus medias

dus. Scal. Exerc. 6. Jeff. 2. 1 mg. Martyr 44.12) ad Or .

thudox.

dizimus a-

Ti 246

Thus farre of the nominal Attributes. The real Attributes are of tyvo!

forts: either absolute or relatine.

The Absolute Attributes are such, which cannot in any fort agree to any creature, but to God alone.

These are tyvo; Simplenesse, and In-

finiteneffe.

25

d

Simpleneffe, is that whereby God! is voide of all composition, division, multiplication, accidents, or parts copounding, either sensible, or intelligible, so that what ever he is, hee is the fame effentially.

It hinders not Gods simplenesse that hee is three-because God is three. not by composition of parts, but by co-

existence of Persons.

a Infiniteneffe, is that, whereby al things in God are voide of all menfure, limitation, and bounds, about and beneath, before and after.

From these two doe necessarily flovy three other Absolute attributes.

6. Vnmeafurableneffe, or ubiquity, whereby he is of infinite extension, b filling heaven and earth, containing all places, and not contained of any space, place, or bounde, and being no vyhere abfent, is every vyhere prefent.

23. 24. Deus eft ubique, non ita ut in dimidia parte fit dimidius, aut ranquam in majori parce major Dei pars fit, in minore minor , fed ubique totus, & in felpfo totus elt. Ang. Deus eft intellectualis Sphæra, cujus centrum eft ubique, circumferentia vero nulquam. Trifm.

aIntel . ligentias, cf fint en tia alib ab infinito Ente. Anitas

effe neceffe eft nã duo infinita que unt

effe, ne. que in natura, neque extra natura. Effent

n.duo rincibia prima Scal. Exerc. 359.

Sect. 3. b Mas 7.48. Pfal.

145. Ich 11. 7. Oc. 2. Chr. 2.5.6. Pf.139 5. 6. Ier. 23

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Hof. 2.

3. T6 .

6. 16.

b Col. 2.8.

c Rom.

Pf. 102

27. Oc. d.Apo.

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15.29. Num.

21.19.

M 41. 3

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1.2. 16. 40

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There are 4. degrees of Godsprefence: the first is univerfall, by which God is repletiuely everywhere inclufinely, nowhere.

Secondly, Speciall, by which God is faid to bee in heauen, because

* Pfal. that *there his Power, VVi fedome, and Goodnesse is in a more excellent manner feene and enjoyed: as also because at C or that viually hee doth from thence powre both his Biefsings and Judgements. 2 Cor.

Thirdly, more speciall, by which

God a dwelleth in his Saints.

Fourthly, most speciall, and altogether fingular, by which the vuhole fulnesse of the Godhead b dwelloth in Christ bodily.

2. Vnchangeableneffe, where by God is voide of all change: both in respect

of his c Essence, and a VVill.

3. Eternicie, whereby God is without beginning of dayes, or end of time: and without all bounds of oprecession, or Succession.

Thus farre of the absolute Attributes; norvof the Relative, or fuch which have

1.18. reference to the Creatures. Poeni-

tentia cum de Deo enunciatur, pon affectum in Deo, fed effectum Dei in hominibus fignificat. Alfed. flfa. 44.6 1.un. 5.19. Dan. 6.25. Heb. 12. Apoc. 4. 8. Crea. u. ræ gazdam æternæ funt à posteriori, à priori folus Deus eft æternus, Alited. Lex. Theol. cap 2.

The

E AA. 17. 25.

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14.15. Pfal.

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36. 19.

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The relative Attributes are fine .

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I. Life. 2. Vinderstanding. 2. VVille 4. Tovver. 5. Maieftie.

THe Life of God is that, by which, as by a most pure and perpernall Alt, he not onely liueth of himfelfe, but is also that ever and overflowing Fountaine of Life, from wwhich all Creatures derive their g lines: fo as that in him they live, moone breathe, & have their being. And because onely his Life differs not from his h Esence, therefore God is faid onely to have immortalitie, 1. Tim. 6.16.

2. The Vnderstanding, or Knowledge of GOD; is that vvhereby (by one pure At) hee most perfectly knoweth in himselfe all things that euer overe, are, or shall be: yea, the thoughts and imaginations of mens hearts.

This Knowledge of God is either generall, by vyhich God knovveth simply all things eternally, the good by himselfe, the cuill by the good oppofite to it; imposing to things contingent, the lat of contingencie, and to things necessarie, the Lavu of neces-

Pfal 44. 12. one and the fame in God. i 1. Kin. 8.39 Pfal 139. 1. C'c. lere. 17. 10. and 10.12. Lugi 6. 25.

Heb. 4.12. Rom. 11.33. and 16.17.

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fitie: And thus knovving all things in, and of himfelfe, he is the caufe 3.19. of all the knouvledge that is in all, Math. 7.13. both Men and Angels. Secondly. blotel speciall, called the knovvledge of lectus, fcientia Approbation; by which he particu-Se fapientia larly knowverh, & graciously acknowledgeth onely his Elect for his in Deo. non diovvne. flinguuntur.

b Vnderstanding also contains the VVisedome of God, by which he most vvisely created al things of nothing, in number, measure, and vosight, and bomine ftill ruleth and disposeth them to ferue his oven most holy purpose and intelle-

glory.

The Will of God is that, imprefvvhereby of a necessitie he vvilleth de Deo himselfe, as the soueraigne good, and dici no (by vvilling himselfe) vvilleth most deber, a freely e all other good things, which intelle-

are out of himfelfe.

dus eft The will of God, though in it ipla fa. pientia, felfe it be but one, as in his Effence, yet L'ec. in respect of the diversitie of objects, a crm. TOLK-

THE idies dide ogganuis na marta venses. Hefilib. Efy . xou nuis . Sap. Hence the Platonickes terme God TONTONT INT. all eye, feeing all. c 1. Tim. 2. 5. Rom. 9.19. Ephef & s. d Deus voluntate fua cunda conflituit, Trifm.in 4. Dial. Pim. Hinc Orpheus Deum vocat neceffitatem, ratione fe. inferiorum, quod omnia ipfi parere cogantur. e Voluntas Dei femper impletur, aut de nobis, aut à nobis. De nobis impletur, fed tamen non implemus eam quando percamus, à nobis impletur, cum bebum facimus Ang. Ench.c. 100, Rems. , 11 . 1 . I dm . 1 . 21 .

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and effects, it is called in the Scriptures f Ich. 3.12. by divers names:as, g Pfal.

1. Loue, vyhereby is meant 45-7. Gods eternall f good wil, whereby hee ordaineth his i Nor-Elect to bee freely faued ina luthrough Christ, & sbestovyeth on them all necessary en Dei graces for this life, & that volunto come, heating pleasure in their persons and service.

volt, 2. Inflice i is Gods constant, ideo eff will, whereby he k recom- junu; penfeth men and Angels, quia according to their vvorkes: lultem I punishing the impenitent, id eo according to their deferts, called the justice of his ii. and m revvarding k Rom. the faithfull, according to his or. promises, called the justice of Theff. his Grace.

Orc. 3. Mercy, which is n Gods 2Tem. meere good will, and rea-4.8.

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l Deus principium & finem & media rerum omnium tenens, rectaque linea incedens è vestigio habet d'inny id eft divinæ legis vindicem, fimul ut quicquam Sandionum ejus prærermiffum elt. Ariftot, lib, de mundo. m Rom. 9 15.16. Exech, 16. 6. n Pfal. 103. 8. Ce. Tit 3.4. Semper invenies Deum benigniorem quant te culpabiltorem, Serm. 11. Bern, Vindictae gladium mife-ricordiae oleo femper acuit. Niceph. lib. 17 cap. 3.

o Pfal. 145.7. 9.16 Matth. 16. 17. In creaturis. malta ibveniunrur bona, et-Crea tor multo magis est bonus; Imo i LUTOalic. p lof. 13. 14 Pfal. 149.6 Num . 23.19 4 Veritas. eit harmonia, tum inrelle. aus & verbo-

dy aflection to forgine a penitent finner, notwithstanding all his fins and ill deferts.

4. Goodnesse, o vvhereby God wrillingly communicateth his good with his Creatutes: and because he communicates it freely, it is termed grace.

5. Truth, vvhereby P God vvilleth constantly those things vvhich hee vvilleth: effecting and performing all things, vvhich he hath spoken, in his appointed time.

6. Patience, vyhereby God vvillingly forbeareth to punish the vvicked, so long as it may stand vvith his justice, & vntill their q sinnes ripened.

7. Holinesse, vvhereby Gods nature is separated from all prophanesse: and abhorreth all filthinesse; and so

rebus; tum etiam rerum ipsarum cum Ideis in mente divina, Keckerm. Vertias Dei in verbis fides Dei dicitur, quod certo fiant, que as ipso dicta sunt. Item constantia, quia sententiam non mutat. Polan. q 2. Pet.3.Rem.2.4-Gen.15.16.

Ad poenam tardus Deus est, ad præmia velox. Sed pensare solet vi graviore moram.

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being vyholly pure in himfelfe, delighteth in the invvard and outvvard purities and chaffity of his feruants. vyhich hee infuseth into them.

Gods most certaine and just VVill, in chastening the Elect, and in revenging and punishing the Reprobate, for the injuries they offer to him & his chosen: and vvhen God vvill punish vvith rigour and severity, then it is tearmed VVrath, * temporall to the Elect: u eternall to the Reprobates.

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whereby hee m can simply and freely doe whatsoever hee will, that is agreable to his nature, and whereby (as he hath made, so) hee still ruleth heaven, and earth, and all therein. This Almighty power of God is either absolute; by which he can will, and doe more than he willeth or

r I Pe 1.4. Theff. 4.3. Heb.a Mark. 15.9. Quanta fanaitasDei. ad cujus afpectu fancti Angeli oculos pro fua te nuitate alis velantes clamat, Sactus. Sactus. Sadus. Ichowah zeb soch. 1 1.6. 2.3. f Pfal. 106. 23 29. 40. 41. Numb. 25. 11. Ira Dei

aliud, quam voluntas puniendi, Auguß. de cirvis. Dei. c. 15. Anjel.lib.7. cap. 6. Cur Desu, Hom. Furor & ira in Deo, non paffionem mentis: fed ultionis acerbitatem notant. Carth. in Apoc. 19. t 1. Cor. 11. 3. u 2. Theff. 1. 10. m Gen. 17. 1. Pfal. 115. 3. Mat. 11. 26. Ephej. 1. 11. Math. 8. 2. Deus potett omnia quæ contradictionem non implicant. Aqu. 1. quaft. 25. art. 3. 4. Omnipotentia excludit omnes defectus, qui funt impotentiæ, ceu, posse meatiri, mori, peccare, & o.

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Deus

doth, Marth. 3.9. & 26.53. Rom. 9. 18. Or actuall by which God doth indeed whatfoener hee vvil, and hindreth whatfoeuer hee wil not have done,

Plat. 115.3.

9. Majestie is that , by which God of his owne absolute and free autotity " raigneth and ruleth, as Lord and King, ouerall creatures, visible, and 29-14invilible: Haning both the right and proprietie in all things, as o from witho. dicitur and for whom, are all things: as also dutofuch a plenitude of powver, that hee can K poepardon the offences of all whom he TOP? p will have spared, and subdue all his PROenemies; whom he will have 9 plagued mar. 9. and deftroyed, without being bound 102.6. to render to any Creature a reason of his doing: but making his owne most q Luk. 19.2. Pf. 41. holy and just wall, his onely most perfect and eternall Lavo. Pf.110

From all these Appributes axiseth one, which is Gods foueraigne bleffed-

nes or perfection. Schad-

Bleffednes is that I perfect and vnmeafurable possession of ioy and glory, which God hath in himselfe for ever: and is the cause of all the blisse and perfection, that every Cteature enioverh in his measure.

There are other Attributes figuratinely and improperly ascribed voto God, in the holy Scriptures, as by an Anthropamorphofis, the members of a man,

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Exerc.

Mark.

14. 51.

Att. 17.25.

Rom.

11.35.

Matt.

146. Seff. 2.

man, eyes, eares, nostrils, mouth, hands, in en foere, or or the fenfes & actions of defideman, as feeing, hearing, finelling, vvorking, walking, friking &c. By an Anthropopatheia, the affections and paffions of a ma, as gladnes griefe aoy, forrovo, toue, hatred, or. or by an Analagy, as when hee is named a Lyon, a Rocke, a Towere, a Buckler, &c. que : VVhcfe fignification enery * Commentary will expresse.

Of all these Attributes we must hold thefe generail Rules.

per fe, O Attribute can sufficiently expresse the Esfence of God, because infinite, and ineffable.

VV harfoener therefore is spoken of God, is not God; but serveth rather to helpe our weake vnderstanding, to conceiue in our reason, and to utter in our speech the Maiestie of his Diuine Nature, so farre as he hath youchfafed to reueale himselfe unto vsin 6. 15. his VVord.

2. * All the Attributes of GODbe. Iam. long to enery of the three Perfons, 1.17. as well as to the Effence it felfe , with Mafter the limitation of a personall proprie- |vvily. As the sercy of the Feather, is mer- fons cy begetting : the mercy of the Sonne, hary of the Bible me fi profitable for this purpofe. "Attibuta omnia propter & Giac Tau Tom Ta. lingulis divivita. is persouis comperunt. is meris mercy begotten: the mercy of the Holy Ghoft, is mercy proceeding: and fo of the reft.

The Effential Attributes of God, differ not from his Effence. Because they are so in the Essence, that they are the very Essence it selfe a. In God therefore there is nothing which is not either his Effence or Perfon.

4. The Essentiall Attributes of God,

differ not Essentially nor really one fro

another. (because vyhatsoeuer is in

eR, houp non fit iple Deus, Zansh.

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nihil

God, is one most simple Essence, and * Omnia in divinis lunt unum, ibi non obviat relationis oppofitto.

eAttribura Dei omnia ita in ipfo funt,ut fint ip-(um; ita in-

funt,ut lidia antece. therefore really inseparable.

one admits no division) but only in our reason and understanding, which being not able to knovy Earthly things, by one simple Alt, vvithout the helpe of many diffinit Alts, must of necessitie have the helpe of many distinct Acts to know the Incomprebensible God. Therefore (to speake properly) there are not in God many Attributes, but * one onely, which is no thing elfe but the Divine Effece it felfe, by what attribute foeuer you call it. But in respect of our reason, they are faid to be so many differet Attributes. For our e Vnderstanding conceives by the name of Mercy, a thing differing from that which is called Inflice. The Essentiall Attributes of God are not

dat, nihil fubfequatur, fed ex intellectione noftra (que perquam umbrarilis eft) alia aliis prius animo comprehenduntur. Scalig. Ex. 395 fett. 6.3.

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s. The Effential Attributes of God are not parts or qualities of the Dinine Essence, nor a Accidents in the Esfence, nor a Subject: but the very b vittole and entire Effence of God. that every fuch Attribute is not alind & aliud, another and another thing, but one and the same thing. are therefore no Quantities in GOD, by which he may be faid to bee fol much and fo much: nor Qualities, by which he may be faid to be fuch and fuch:but vvhatfoeuer God is, he is fuch and the same by his Essence. By his Es-Sence hee is vvise, and therefore VVisedome it felfe: by his Effence he is Good, and therefore Goodnesse it selfe: by his Essence he is mercifull, and therefore mercy it felfe: by his Effence he is inft, and therefore luftice it felfe, &c. In a vvord, God is great, vvithout Quantity: good, true, and inft without Qualitie: merciful! vvithout passion:an act vvithout motion: every where present without fight: vvithout time the ,irft and the laft: the Lord of all Creatures, from vyhom all receive themselves, and all the good they have; yet neither needeth, nor receiveth hee any increase of goodnesse or happines from any other.

a Quæ de Deo dicuntur xeo-VIXORS relatione ad crea turas, & fic feeundum accidens. none xprimunt mutationem in divina effentia, fed in creatu. ris fa-Ram. Negā. tur er. go de Deoascidentia realia, non autem prædicata ac cidentalia. b Omnia quæ in Deo

funt, ita infunt, ut fint ipfe Deus. e Effentia divina identificat fibi omnia quæ funt in divinis. Biel. fup.1. fent. dift.1.quaft. 5.

D

This

Exhibet omaia, accipit This is the plaine description of God, so farre as he hath renealed himselfe to vs in his Word.

accipit aibil, ipfum igicur bonum est

This doctrine (of all others) every true practitioner of Piety must competently know, and necessarily believe, for foure special vses.

Deus
ipfe
femper
Trifmeg.
fer.a.
Piin.

1. That eve may discerne out true and onely God, from all false gods and blots: for the description of God, is properly a knowne onely to his Church, in whom hee hath thus graciously manifelled himselfe.

a Pfiel. 147. 19.23. Ier. 10, 25.

2. To possesse our hearts with a greater awe of his Maiestie; whilest wee admire him for his simplenesse and infinitenesse: adore him for his unmeasurablenesse, unchangeablenesse, and eternity: feeke vvifedome from his understanding and knowledge: Submit our felves to his bleffed will and pleafure: love him, for his love, mercy, goodnesse, and patience: trust to his VVord, because of histruth: feare him for his power, inflice, and anger: reuerence him for his holines : and praile him for all his bleffednes, and to depend all our life on him, who is the onely Author of our life, being, and the good things we have.

3. To firre us up to imitate the Divine Spirit in his holy Attributes: and to beare (in some measure) the Image of his Visedome, Love, Goodnes,

Inflice,

11.33.

Pares

2Deut.

32.4.

25. P1.145

Cen.3.

i Deut.

5 7.

M.# 3.

Mat.

28.19.

2. Cor.

is the

Inflice, Mercie, Truth, Patience, Zealela Pf. and Anger against finne, that we may 60.2. be wrife, loving , inft, mercifull, true, s. 2. parient, and zealous as our God is.

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Laftly , that wee may in our 17.1. Prayers & Meditations coceiue aright 15. 25. of his Divine Maieftie, and not accor- deffee ding to those groffe & blasphemous 4.8 and 15 imaginations, wich naturally arife in 4. mens braines : as wen they conceine elem. God to bee like an old Man fitting in a 5 16. chaire: & the bleffed Trimity to bee like f Exod. that repartite Idol , wich Papills have painted in their Church-windowes.

When therefore thou art to pray 4. and vnto God, let thine he art fpeake vnto him , as to that a eternall , binfinite, c Almighty, d holy, e vrife, fiuft, amercifull, h Spirit, and most i perfect, kindinifible Essence of three fewerall Perfons , Father , Sonne, and holy Ghoff: volo being sprefent in all places, in regeth h Ich. Heaven, and Earth; under standeth , all + 34. mes hearts, o knoweth all mes miferies; 32.4. or is onely pable to bestown on us all gra- kr Ich. ces which were want, and to deliver all penites simers, www wit faithfull hearts feeke (for Cirifts fake) his helpe, out of all their afflictios and troubles vuhatfoener

The ignorance of this true know- 13. 34. ledge of God, makes many to make 12. 47. an Idoll of the true God, and Pfal. 129.2. Ter. 23:23.m 1/4.48.16.28. Dan.4.42 0 1. 1 1 30. ler. 17. 10. 0 1/4.61.16. p 1. 54.10.15 Mat. 17. 18

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is the onely cause, vvhy so many doe professe all other parts of Gods worthip and religion, with so much irreverence and hypocrise. VV hereas if they did truely know God, they durst not but come to this holy service; & comming, serve him with feare and reverence: for so farre doth a man feare God, as he knoweth him: and then doth a man truely known God, vvhen he joynes practice to speculation, And that is,

First, when a man doth so acknowledge and celebrate Gods Majesty, as hee hath reuealed himselfe in

his VVord.

Secondly, when from the true & lively sense of Gods Attributes, there is bred in a mans heart a loue avve, & confidence in God: for, faith God himfelfe; If I bee a Father, where is my honour? If I bee a Lord, where is my feare? O tarry, and fee, that the Lord is good, faith David. Heethat hath not by experience tafted his goodnesse, knovves not hove good he w. He (faith Iohn) that faith hee know weth God, and keepeth not bis Commandements, is a Lyer, and the truth is not in him. So farre therefore as wee imitate God in his Goodnesse, Loue, Instice, Mercy, Patience, and other Attributes, fo farre doe we knovy him.

Thirdly, whe with invvard groanes,

P[41.

1. Ich. 2.4. and the ferious defires of our hearts, we long to attaine to the perfect & plenary knowledge of his Majefty, in the life which is to come.

Laftly, this discouers hovy fevy there are, who doe truely know God, for no man knovveth God, but he that loueth him; and hovy can a man choose but love him, being the Soueraigne good, if he knevy him? Seeing the nature of God is to enamour men with the love of his goodnesse: & vvhofocuer loueth any thing more then God, u not worthy of God; and fuch is every one, who fettles the loue and rest of his heart vpon any thing besides God. If therefore thou doest beleeve that God is Almighty, vvhy doest thou feare Diuels and enemies and not confidently trust in God, and crave his helpe in all troubles and dangers? thou beleeuest that God is infinite, hovy dareft thou prouoke him to anger? If thou beleeuest that God is simple, with what heart canst thou diffemble and play the hypocrite? thou beleevest that God is the Soveraigne good, why is not thy heart more fettled vpon him, then on al V Vordly goods? If thou doest indeed beleeve that God is a inst Indge, hove darest thou live to fecurely in finne vvithout repentance? If thou doest truely beleeue, that God is most vvise, vvhy

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Rom. 2.28. * Si te habeã folum. fane nuat arduus æther: Tellus Tupra fuodiffiliatq; loco. t Creata oinniaperfectius funt in Dea, quam in feipfis. Diony. de divin. c. Ama vnum illum bonu. in quo omne bonum eft.8c fufficie Anfel. in Profol.c. 25. a Esh. 1. 19. I, Toh. 9. b Kep. de Im. cap. I.

doest not thou referre the events of crossesand disgraces unto him, who knoweth how to turne all things to the belt, unto them that love him? If thou art perfuaded, that God is true, why doest thou doubt of his promises And if thou beleeveft that God is beautie and * Perfection it felfe , why doeft not thou make him alone the chiefe end of all thine affections & defires? for if thou louest beauty, he is most faire: if thou desirest riches, he is most wealthy: if thou seekest VVisedome, he is most wrife. VV hatfoetter excellecy thou half feene in any creature it is nothing but a sparkle of that, wich is in infinite perfection in God: and when in Heaven we hall have an immediate Communion with God, we hall have them all perfectly in him, communicated vnto vs. Briefly, in all goodnesse hee is all in all. * Loue that one good God; and thou shalt love him, in whom all the good of goodnesse confifteth. Hee that would therefore attaine to the faming knowledge of God, must learne to know him by loue: ForGod is love, & a the knowledge of the love of God passeth all knownledge. For all knowledge besides to know h how to love God, and to ferue him onely, is nothing, vpon Salomon credit but vanitie of vanities, and vexa-Chrift, tion of fpirit. Kindle

5.9.10 lob .17

3.22.

I. Cor.

Kindle therefore, O my c Lady, nay [c Eccl, rather, O my Lord Charity, the loue Domiof thy felfe in my foule, especially, na, im feeing it was thy good pleafure, that mo Domi being a reconciled by the blood of hus Christ, I should be brought, by the Chariknowledge of thy grace, to the Communion of thy glory , wherein onely d Rom confifts my foueraigne good and happineffe for euer.

Thue by the light of his ourne VVord, we have feene the backe parts of IEHOVAH Elohim, the eternall Trinity , whom to beleeve, is faning faith and verity. And unto whom from all Creatures in heatif and earth, be all praise, dominion, & glory for e-

uer, Amen.

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Thus farre of the knowledge of God. Novv of the knovvledge of a Mans felfe. And first of the state of his milery and corruption, without renovation by Chrift.

Meditations of the milery of a man, not reconciled to God in Christ.

O VVretched Man, where shall I Dambegin to describe thine endlesse ante. mifery! who art condemned, as foone quam as conceined, and adjudged to eternall death, before thou wast borne to a temporall life. A beginning indeed I finde, but no end of thy miseries. For

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when Adam and Eue being created after Gods ovvne Image, and placed in Paradife, that they and their posterity might live in a bleffed flate of life immortall, having Dominion of all Earthly creatures, and onely restrained from the fruit of one tree, as a figne of their subjection to the Almighty Creator; though God forbade them this one small thing, vnder the penalty of eternal death; yet they beleeved the Divels woord before the V Vord of God, making God (as much as in them lay) a lyer. And so being unthankefull for all the benefits which God bestowed on them, they became male-contented with their present state, as if God had dealt enviously or niggardly with the: and beleeved that the divell yould make them partakers of far more glorious things, then euer God had bestoyved vpon them; and in their pride they fell into high treason against the most High, and disdaining to bee Gods Subjects, they affected blasphemously to bee gods themselues, equals vnto Hence, till they repented (lofing Gods Image) they became like vnto the dinell: and so all their posterity, as a Trayterous brood, (vvhilest they remain impenitent like they,) are subject in this life to all curfed miferies, and in the life to come, to the euerlasting fire, prapared for the dinell & his angels. Lay

Lay then afide for a vvhile thy doing vanities, & take a view with me ed of thy dolefull miseries: which duely tebruaied, I doubt not, but that thou vilt conclude, that it is far better, neuer to have Natures beeing, then not of to bee by Grace a Practitioner of Religious Piety.

Consider therefore thy misery,

1. In thy life.

2. In thy death.

3. A fter death.

In thy life.

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1. The miferies accompanying thy body.

2. The miseries which deforme thy Soule.

In they death, the miseries which shall oppresse they body and soule. After death, the miseries which ouer-

whelme both body and foule to-

gether in Hell. And first, let vs take a vievy of those miferies which accompany thy body, according to the foure ages of thy life.

I. Infancy.

2. Touth.

3. Manhood.

4. Old age.

Meditations of the misery of Infancy.

Hat yvast thou being an Infant, but a brute having the shape of a man?

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a man? was not thy body conceived in the heat of luft, the fecret of hame, and fraine of original finne? And thus wast thou cast paked vpon the Earth, all imbrevved in the blood of filthineffe. (Filthy indeed, when the Sone of God, who discained not to take on him mans nature, & the infirmities thereof: yet thought it vnbeseemed his Holinesse, to be conceived after the finfull manner of mans conception:) So that thy mother was affiamed to let thee knovy the manner thereof: VVhat cause then hast thou to beaft of thy birth, which was a curfed paine to thy mother, and to thy felfe the entrance into a troublefome life ? The greatnesse of which miseries, because thou couldest not vtter in vvords, thou diddest expresse (as wel as thou couldft) in weeping teares.

2. Meditations of the miseries of Youth.

VV Hat is Youth, but an entamed Beaft? All whose actions are rash and rude, not capable of good counsell when it is give; & Ape-like, delighting in nothing but in toyes and babies? Therefore thou no sooner begannest to have a little strenght and discretion, but forthwith thou wash

kept vader the rod, and feare of Parents and Masters: as if thou hadst beene borne to live vader the discipline of others rather then at the disposition of thine over will. No tired horse was ever more willing to bee rid of his burden, then thou wast to get out of the service estate of this bondage. A state not vvorthy the description.

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3. Meditations of the miseries of Manhood.

THat is man's flate, but a Sea, wherein (as waites) one trouble ariseth in the necke of another? the latter vvorse then the former. No sooner diddet thou enter into the affaires of this world, but thou wast invyrapped about with a cloud of mileries. Thy Flef's prouokes thee to luft, the world allures thee to pleafures, & the Divel tempts thee to all kind of finnes , feares of enemies affright thee, fuits in Lavo doe vexe thee, wwwngs of ill neighbours doe oppresse thee, cares for vvife and children doe confirme thee, and disquietnesse twixt open fues and falfe friends, doe in a manner confound thee: Sin flings thee voiting, Saran laies feares before thee. Confcience of finnes past doggeth behinde thee. Now advertity

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on thy left hand frets thee, anon proferity on thy right hand flatters thee: ouer thy head Gods vengeance due to thy fin, is ready to fall vpon thee: and under thy feete, Hell mouth is ready to swallow thee vp. And in this miferable estate whither wilt thou goe for rest and comfort? the house is full of cares. the field full of toyle; the Countrey of rudene fe, the City of factions: the Court of Enuy, the Church of Setts, the Sea of Pirats, the Landt of Robberts. Or in what fare wilt thou live, feeing wealth is enuied, & pouerty contemned; vvir is diffracted, and simplicitie is derided? Superstition is mocked, and Religion is suspected; Vice is aduanced, and vertue is difgraced. Oh vvith vvhat a body of fin art thou compaffed about in a V Vorld of weickedneffe vyhat are thine Eyes, but VV indovves to behold vanities? VV hat are thine Eares, but floodgates, to let in the streames of iniquity? VVhat are thy Senfes, but matches to give fire to thy lufts? VV hat is thine Heart but the Anuill, whereo Satan hath forged the ougly shape of all levyd affections? Art thou nobly descended? thou must put thy selfe in perill of forraine warres, to get the reputatio of earthly honour, oftentimes hazard thy life in a desperate cobate, to avoid the aspersion of a Covvard. Art thou borne in meane estate? Lord!

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what paines and drudgery must thou endure at home & abroad to get maintenance? and all perhaps scarce sufficient to ferue thy necessity; and when (after much feruice and labour) a man hath got something, hovy little certainty is there in that which is gotten? feeing thou feeft by daily experience, that hee vyho yvas rich yederday, is to day a begger: hee that yesterday vvas in health, to day is ficke: hee that yesterday vvas merry and laughed, hath cause to day to mourne and weepe; hee that yesterday vvas in fauour; to day is in difgrace: & hee, vvhoyesterday. vvas aline, to day is dead; and thou knovvest not hove foone, nor in what manner thou shalt dye thy selfe. who can enumerate the loffes, croffes, griefes, difgraces, sickenesses and calamities which are incident to finfull ma? To speake nothing of the death of friends and children, which oftentimes feemes to be vnto vs far more bitter then present death it selfe.

Meditations of the mifery of old age.

VVHat is old age, but the receptacle of all maladies? for if thy lot bee to dravy thy daies to a long date, in comes old bald-headed age, stooping vnder dotage, vvith his vvrenek-

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led face, rotten teeth, and finking breath: teaffie with choler, withered with drinefle, dimmed with blindneffe obfurded with deafenesse, enervoelmed with fickenefie, and bouved toof any fense, but of the sense of paine: which so racketh every meder of his body, that it never easeth him of griefe, till hee hath throwne him down to his grave.

Thus farre of the miseries which accompany the body. Now of the miseries which accompany chiefly

the foule in this life.

Meditations of the mifery of the foule in this life.

He mifery of the foule will more for enidently appeare, if thou wilt but on confider.

1. The felicity the hath loft. the

2. The mifery which the hathen pulled voon her felfe byone finne.

1. The felicitie loft; was first, the fruition of the Image of God, where by the foule was like vnto God innot a knowledge, enabling her perfectly a, to understand the revealed will of Galand Secondly, true bolineffe, by which the or was free from all prophane error no Thirdly, Righteoufueffe, whereby the cor

Rom. 12.2.

was able to encline all her naturall poverse, and to frame vprightly all our
refle actions, proceeding fro these powers.
Vith the losse of this divine Image,
the loss the Love of God, and the
blessed communion which shee had
vith his Majessie: wherein consistent
his ter life, and bappines. If the losse of
arthly riches were thee so much, how
him hould not the losse of this divine treafure perplex thee much more?

hich 2. The mifery which thee pulled vthe pon her felfe, confilts in two things:

iefly

Coule

Wa

I. Sinfulneffe.

2. Cursednesse.

1. Sinfulnesse is an universal corruption, both of her Nature and actions:

note for her a Nature is infected with a a Eyh.
t but pronesse to every sinne continually, 2 2.

the Minde is stuffed with vanitie, Gen. 6.

hathenorance, the d VVill affecteth nothing 12.1.

the bypat vile and vaine things: All here A 17.

there will is yea this deformity is ex. Co.

there will the the Appetrix will the control of the c

error nee of the Apperite and VVill in the

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in her naturall corruption? Hence it is, that thy vvretched Soule is fo deformed with finne, defiled with luft, polluted with filthinesse, outraged with passions, over-carried with affections, pining with Enuy, ouercharged vvith Gluttony, furquendred vvith Drunkennesse, boyling with Revenge, transported with Rage; and the glorious Image of God transformed to the ougly shape of the Diuett, fo far as it once grepented the Lord, that ever hee made man.

f Ich. S. 14. g Gen. 6.6.

h Den. 27. 26.

Pf.119

21.

13.

From the former flowes the other part of the Soules miferie, called h cursednesse, vvhereof there are two de-

G41.3. grees. 10.

1. In part.

2. In fulnesse thereof.

i. Curfedneffe in part is that, Which is inflicted upon the Soule in life and death, and is common to her with the

body.

The cursednesse of the foule in life is the wurath of God, which lyeth upon fuch a creature, fo farre, as that all things, not onely calamities, but also very i blessings and k graces turne to ruine. Terrour of Conscience drives him from God and his feruice, that hee dares not come to his prefence and ordinances; but is in ginen vp to the " flauery of Satan, and to his owne lufts? and vile affections.

iR om. 2.2.3. Ier . 28

k Ifa 28,14. 1 Gen. 38. 20. & 4. I4 Heb. 2. 25. m Ro. 1.21.7 4.26.

n Eph.

Col. I.

3, 2.

This

This is the curfednesse of the Soule in life: novy followes the curfednesse of the Soule and body in death.

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Meditations of the miserie of the body and soule in death.

A Fter that the aged man hath conflicted with long fickeneffe, and having endured the brunt of paine, should now expect some ease; in comes Death (Natures flaughter-man, Gods curse, and Hels purueiour) and lookes the old man grimme & blacke in the face: & neither pitying his age, nor regarding his long-endured dolours, will not be hired to forbeare either for filuer or gold: nay, he vvil not take, to spare his life, skin for skin, and all that the old man hath; but batters all the principall parts of his body, & arrests him to appeare before the terrible Iudge. And, as noting that the old man will not dispatch to goe with him fast enough; Lord hove many darts of calamities doth he moot thorovy him, flitches, aches, crapes, feauers, obstructions, rhevames, flegmes, collike, flone, vrinde, &c.

Oh vvhat a ghaftly fight it is to fee him then in his bed, vvhen Death hath given him his mortall vvound? vvhat a cold fiveat overrunnes all his body? what a trembling possesseth ail his

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members? the head shooteth, the face veaxeth pale, the nose blacke, the new ther larve-bone hangeth downe, the Eye-strings breake, the Tongue faltreth, the Breach shortneth, and sinelleth earthly; the Toron rattleth, & at every gaspe the Heartsfrings are ready to breake assumer.

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Novy the miferable foule fenfibly perceiveth the earthly body to begin to die: for as tovvards the diffolution of the vniverfall frame of the great vworld, the Same hall bee turned into darkenesse, the Moone into blood, & the Starres mall fall from heaves, the Ayre sha'l bee full of flormes, and flathing Mereors, the Earth thall tremble, and the Sea mall roare, and menu hearts shall faile for feare, expecting the end of fuch forrovvfull beginnings: So toyyards the diffoliation of man, (which is the little vvorld) his Even which are as the Sume and Moone, lofe their light, and fee nothing but bloodguiltinelle of finne, the rest of the Senses, as leffer Sparres, doe one after another faile and fall; his Mind, Reafon, and Memory, as heavenly powvers of his foule, are shaken with feareful stormes of defbaire, & fierce flashings of Hell fire; his Earthly body begins to thake and tremble, & the humour like an oper-flowing Sea, roate and rattle in his throat, still expecting the vvoefull

vvoefullends of these dreadful begin-

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vyhilest he is thus summoned to appeare at the great Affifes of Gods Indgement, behold, a Quater-Seffion and Gaoledeli verie is held within himselfe: where Reason fits as Iudge, the Dinell puts in a Bill of Inditement, as large as that Booke of Zaehary, vyherein are alledged all thy ewill deeds, that ever thou haft committed, and all the good deeds that ever thou haft omitted, and all the curfes and Iudgements that are due to every fin. Thine owne Conscience thall accufe thee, and thy Momory hall give better evidence, and Death flands at the Barre ready, as a cittell Executioner, to dispatch thee. If thou halt thus condemne thy felfe; hove malt thou escape the just condemnation of God, vyho knovves all thy mildeeds better then thy felfe? Fame vvouldest thou put out of thy minde the remembrance of thy vvicked deeds, that trouble thee: but they floor faster into thy remembrance, and they will not bee put avvay, but cry vnto thee, VVec are they works, and we will follow thee. And whileft the fcule is thus writhin , out of peace and order; thy children, vvife, and friends, trouble thee as fast to have thee put: thy goods in order; fome crying, E 4

Zach.

Exec. 2,10.

1.7ch .

fome

fome crauing, fome pittying, fome vichearing: all like Flesh-flies, helpingue to make thy forrowes more forrowered Luke full. Novy the Divels, who are come as gin to appeare to her, and vvaite, and E foone as thee comes forth, to take min her, and carry her avvay. Stay themer would within, but that thee feeles the body begin by degrees to dye: and readyare like a ruinous house, to fall upon herba head. Fearefull thee is to come forth, wil because of those Hell-hounds, which vvaite for her comming. Oh, facethe that fpent so many dayes and nights in white and idle pastimes, would now let give the vohole world, if the had it, for one houres delay, that the might might have space to repent, and reconcile her felfe vnto God. But it cannot bee; Ea because her Body which joyned with no her in the Actions of fin, is altogetheris novy vnfit to joyne with her in the co exercice of repentance: & repentance must bee of the vuhole man.

Novy thee feeth that all her pleafures are gone, as if they had never beene: and that but onely torments remaine, by vyhich neuer shall have end of besing. VVho can sufficiently expresse her re- To morfe for her firs paft, her anguish for bra her present misery, & her terror for her torments to come?

In this extremity, face lookes every the

vyhere

come where for helpe. & the finds herselfe lpingenery vvay helpelesse. Thus in her rove eatest misery (desirous to heare the come east vvord of comfort) thee directs is bethis or the like speech vnto her Eyes: e, and Eyes, vvho in times past vvere so take nick sighted, can yee spie no comfort, themor any vvay hove I might escape this is the readfull danger? But the Eyestrings eady are broken, they cannot see the candle her hat burneth before him: nor discerne outh, whether it be day or night.

thich The Soule (finding no comfort in theethe Eyes) speakes to the Eares: O Eares, to sinve ho evere event to recreate your sovieties, with hearing never pleasant dit, discourses, and Musickes severest harish the few and the least comfort for mee? The cileding or the least comfort for mee? The eee; Eares are either so dease, that the cannot the endure to heare his dearest friends to nee state. And why should those eares heare any tiding of joy in Death, who were could never abide to heare the gladene; tidings of the Gospell in his life? the

ne: trdings of the Gospell in his life? the ne, Ere can minister no comfort.

The she intimates her griefe vnto the Tongue. Oh Tongue, who wast wont to for tragge it out with the brauest, vwhere are nove thy big and daring voords?

Nove (in my greatest neede) canst thou speake nothing in my defence?

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Canft

Cast thou neither daur these Enemies vith threatning words, nor entrease them with saire speeches? Alas, the Tonguo two dayes agoe lay speechesse: it cannot in his greatest extremity, either call for a little drink of desire a friend to take away with his singer the stegme, that is ready to chooke him.

Finding here no hope of helpe, the speaks vnto the Feete, VV here are yee, O Feete, vvhich sometime vvere so numble in running, can you carry mee no vvhere, out of this dangerous place? The seete are some-dead already: If thy be not sirred, they can not

Airre.

Then thee directs her speech vnto her hands: O hands, vvho have beene so often approoued for manhood, in peace & vvar, and where vith I have so often desended my selfe, & offended my foss; neuer had I more need then novy. Dearn lookes me gran in the face and kils me, Hollash-fonds vvaite about my bed to denoure me: helpe now, or I perish for ever. Alas, the hands are so vveake, and doe so tremble, that they cannot reach to the mouth a spoonefull of supping, to releve languishing nature.

The vivetched foule feeing her felfe thus defolate, and altogether destitute of friends, helpe, & comfort, and knowling that within an houre thee

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must bee in everlishing painer, retires her selfe to the heart (vyhich of all members is primum vivens, and ultimum moviens) from vyhence shee makes this delefull lamentation vyith her selfe:

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O miferable cartife, that I am, How doe the Sorro wes of death compasse me? Hove doe the flouds of Beliat make mee afraid! Hovy have, indeede, the frares both of the first and second death overtaken mee at once! Oh hovy suddenly hath Death stolne vpon mee with intenfible degrees!Like the Simme, which the Eye perceiveth not to move, though it bee most swift of motion. Hovy doth Death vyreake on mee his fpite; vvithout pitty! The GOD of mercy hath vtterly forfaken mee: and the Druell, who knownes no mercy, waites for to take mee. Hovy often have I beene yvarned of this dolefull day, by the faithfull Preachers of Gods VVord, and I made but a ieft thereat? VV hat profit haue I novy for all my pride, fine house, and brane apparell? VV hat is become of the sweet relish of all my delicious fare? All the vvorldly good which I fo earnettly gathered, vvould I now give for a good Conflience, which I so carelesty negleded And vyhat joy remaines now, of all my former flethly pleafures wherm I placed my chiefe deligat?

The deleful lamentation of the Reg bate Soule ac the point of death.

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Those fleshly pleasures vvere but deceitfull dreames, and novy they are past like vanishing shado vves: but to thinke of those eternall paines, which I must endure for those short pleasures, paines mee as Hell, before I enter into Hell. Yet justly I confesse, as I have deserved, I am ferned, that being made after Gods Image, a reasonable soule, able to judge mine ovvne estate, and having mercy so often offered, and I intreated to receiue it; I neglected Gods grace, and preferred the pleasures of sinnes, before the religious care of pleafing God: levedly spending my short time, vvithout confidering vvhat accounts I should make at my last end. novv all the pleafures of my life being put together, countervaile not the least part of my present paines. joyes vvere but momentany, and gone. before I could scarce enjoy them; my miseries are eternall, and neuer shall knovy end. Oh that I had fpent the houres that I confumed in earding, dicing, playing, and other vile exercices, in reading the Scriptures, in hearing Sermons, in receiving the Communion, in veeping for my sinnes, in fasting, whatching, praying, and in preparing my foule, that I might have novv departed in the affured hope of everlasting Taluation! O that I vvere novv to begin my life againe, novy would I contemne eit-

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temne the world, and the vanities 1 thereof, hovy religiously and purely vvould I lead my life! hovy vvould I frequent the Church, and fanctifie the Lords Day! If Saran should offer me all the treasures, pleasures, and promotions of this world, he mould neuer entice mee to forgeth the terrours of this last dreadly houre. But, O corrupt carkaffe, and stinking carrion. Hovy hath the Diuel deluded vs, and hovy have yve ferned and deceineth each other, and pulled swift damnation vpon vs both? Novv is my case more miserable, then the beast that perimeth in a ditch: for I must goe to answere before the Indgement seate of the righteous Iudge of Heauen & Earth; where I shall have none to speake for me: and these wicked fiends, vvho are privile to all my evill deeds, will accuse me, and I cannot excuse my selfe. My ovene heart already codemnes me, I must needs therefore be danined before his Iudgement feat: and from thence bee carried by these infernall fiends, into that horrible prison of endlesse torment, and vtter darkenesse; vvhere I mall neuer more see light, that first most excellent thing that God made. I, vyho gloned heretofore, in being a libertine, am novy inclozed in the very clauves of Satan: as the treinbling Partriger vvithin

within the griping talons of the ra uenous Falcon, Where thall I lodge to night and who shall bee my companion? O horrour to thinke! O griefe to consider! Oh curfed bee the day vuherein I wwas borne, and let not the day wwherein my mother bare mee, be blested. (urfed bee the Man that she wed my Father, faying, A Childe is borne unti thee, and comforted him. Curfed bee that Man, because hee fleve me not. Oh that my Mother might have beene my grave, or her vuombe a perpetual conception! Hove is it that I came forth of the wobe, to endure these hellish forrowes! and that my dayes should thus end with eternal shame! Curfed be the day that I was first vnited to to levude a body: O that I had but fo much favour, as that I might never fee thee more! Our parting is bitter and dolefull; but our meetingagaine, to receive at the dreadfull day, the fulneffe of our deserved vengeance, vvillbee farre more terrible and intolerable. But what meane I thus (by too late lamentation) to feeke to prolong time? My last houre is come: I heare the beartfrings breake: this filthy House of Clay fall on my head: here is neither hope, helpe, nor place of any longer abiding. And must I needs be gone? Thou filthy carkaffe: Oh filthy carkaffe, with fare-ill, fare-well,) leave thee: And all trembling sheet commet

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commeth forth, and forth-with is feized vpon by Infernall fiends, vvho carry her with a violence torrenti fimile, to the bottomleffe Lake that burneth with fire and brimflone: where thee is kept as a prisoner in torments, till the general Iudgement of the great Day.

The lothsome carkaffe is after- 21.8. yvards laid in the grave. In which a- Inde ction for the most part, the dead bury 1. Pet. the dead: that is, They who are dead 3.19. in finne, bury them vvho are dead for finne. And thus the godlesse, and vnregenerated worldling, vvho made Earth his Paradife, his Belly his God; his Luft his Lave; and as in his life he lovved vanity, foo hee is novy dead, and reapeth mifery . In his profperity he neglected to ferue God: aduersitie God refuseth to saue him. And the Diuell, whom he long ferued, novy at length paves him his wages. Detestable vvas his life, damnable his death. The Dined bath his foule, the grave hath his carkas, in which pit of corruption, den of death, and dungeon of forrow, let vs leave the miferable Caytife, rotting with his mouth full of earth, his celly full of vvormes, & his carkaffe full of ftench? expeding a fearfull resurrection, when it shall be re-vnited with the foule; that as they finned together, so they may bee eternally tormented together.

Thus farre of the miseries of th foule and body in death, which is bu cursednes in part: novv followes th fulnes of curfednes: which is the mifer of the foule & body after death.

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8 Luk

Meditations of the misery of a man af ter death, which is the fulnes of cur Sedne Se.

a Luh. 8.38. C' 16.

2.3. biTh. 2.10.

o Mar. 23. 33.

d Luke 16. 22.

I. Pet. 3.19. Indeb. 6.7.

Atts 7.5. Poftquam anima de corporcelt egref.

fa.fub. 1:0 Judicium Christi |

gnocit.

THE fulleffe of curfednes (when it fals vpon a creature, not able to beare the brunt thereof) presseth him dovvne to that bottomlesse a deepe of the endlesse b vyrath of Almight God: which is called the c damnation of hell. This fulnes of cursednesse either particular or generall.

Particular, is that which in a left measure of fulnesse, lighteth vpor the d foule immediately, as foone a thee is separated from the body. For in the very inflant of diffolution, the is in the fight and presence of God For when thee ceafeth to fee with the organe of fleshly eyes, the feeth after spirituall manner, like Stephen, who favv the glay of God, and lefus ftan ding at his right hand: or as a man, vvhe being blind borne, and miraculoufly restored to his fight, should see the de salve Sunne, which he never savy before And thereby the testimony of he lovene Conference, Chrift the righteon 14.2

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ludge, who knoweth all things, mabu keth her, by his omnipresent power, to understand the doome & Judgement that is due vnto her finnes, and vvhat li,1.de must be her eternall state. And in this manner standing in the fight of of Heaven, not fit for her uncleannes to cur come into heaven: the is faid to fland before the Throne of God. And fo forth with thee is carried by the euill the angels, vvho came to fetch her vvith to violence into Hell, vvhere shee is kept him as in a Prison in euerlasting paines and to chaines, under darkenesse, unto the little suggement of the great Day: but not in that extremity of torments, which the shall finally receive at the last Day.

The generall fulnesse of cursednesse s in a g greater measure of fulnesse, which hall be inflicted upon both thy Fo Soule and Body, when by the mighty he power of Christ, (the supreme Iudge of heaven and earth) the one hall bee th brought out of Hell, and the other er out of the Grave as Prisoners, to rethe reine their dreadfull doome, accoran ding to their euill deeds. How shall the Reprobate, by the roaring of the 16. 21.

The Sea; the quaking of the Earth, the trembling of the Powers of heaven, 31.9.

The trembling of the Powers of heaven, 31.9.

Luke 16.14. Luk 4.31. g. 2. Pet. 4.8. Inde wer f. 6. A-Ott 14.29. Luk. 21.24.25.

Aug. anim. & ejus orig.c. 4. Hier Epi.ad Pan-BAI. Anima damnata continuo invaditur a Dæmonib.qui crudeliffime eam ra pientes ad infernum deducunt. Cyril. Alex.in orat . animo. Matth. 5. 34. and 13. Luke 12. 20. Luke

drinen at the worlds end, to their win end! Oh, what a woeful! falutation will there be, betwist the damned Soule & Body, at their re-vniting a

that terrible day!

The damned foules
Apostrophe to
herbody at
the
facond
meeting.

O finke of Sinne, O lumpe of Fil thineffe (will the Soule fay unto he Body) how am I compelled to re-en ter vnto thee, not as vnto an Habita tion to rest, but as a Prison to be to mented together! Hovy doest that appeare in my fight like lepthe's Dau ghter, to my greatest tormet? VVoul God thou hadft perpetually rotted in the grave, that I might never hau feene thee againe! How shall we b confounded together, to heare befor God, Angels & Men, lay ope all tho fecret finnes , which wvee committe together! Have I loft heaven, for the loue of fuch a ftinking carrion? Ar thou the flefb, for whose pleasures have veelded to commit fo man like Fornications? O filthy Belly, hovy be came I fuch a foole, as to make the in my God? Hovy mad was I for m mentany ioyes to incurre these to be ments of eternall paines? Te Rock on and Mountaines , Tuby skip ye folis on Rammes, Ifalm, 114.4. and will a the fail upo mee, to hide mee fro the faces & for the great Day of his virath is come Be o wrhe Thall be able to fland? Apa mu wits 6.16. VVy tremblest thou thus, O Earth, at the presence of the Lord, and wilt not open thy mouth, and swallow me vp, as thou diddest Kgrach, that I bee

as then diddest Kerach, that I bee feen no more.

Fill without delay, teare mee in pieces, on condition that you would teare mee into nothing! But whilest thou art thus in vaine bewayling thy misery, Mat. the Angels hale thee violently away irom the brinke of thy grave, to some of the condition that you would teare mee into nothing! But whilest thou art thus in vaine bewayling thy misery, Mat. the Angels hale thee violently away irom the brinke of thy grave, to some 25. 31. The place neere the Tribunal seate of Christ; where beeing as a cursed Goate, separated to stand beneath, on Earth, as on the less had of the Iwage; Christ shall rip vp all the benefits hee bestowed on thee, and the torments he suffered for thee, and all the good deedes which thou hast omitted, and all the vigratefull villainies which thou didst commit against him, and his holy Lavves.

Vithin thee thine oven conscience (more then a thousand witnesses) hall accuse thee: the Divels, who tem-

or me hall accuse thee: the Divels, who tempted thee to all thy levvdnesse, shall on the one side testifie with thy confeience against thee; and on the other side shall stand the Holy Saints Angels approxing Christs Instice, and detesting so filtry a Creature. Behind thee an hydrous noyse of innumerable sellow-dammed Reprobates

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6.16.

tarrying for thy company, Before the all the world burning in flaming fire. Aboue thee an irefull Iudge of deferued vengeance, ready to pronounce his sentence vpon thee. Beneath thee, the fiery and fulphurious mouth of the bottomlesse pit, gaping to receive thee. In this woefull estate, to hide thy felte, will bee impossible (for on that condition, thou wouldest wish that the greatest Rocke might fall vpon thee:) to appeare will bee intolerable, and yet thou must stand forth, to receive with other Reprobates this thy fentence: Depart from me, ye curfed, into everlasting fire, prepared for the dinell and his angels.

Bondo Dent. Postil. Dom.3. post. Pent.

Serm,2

Depart from me] there is a separa-

"Te cursed] there is a blacke and

direfull Excommunication.

Into fire there is the cruelty of paine.

Euerlasting] there is the perpetuitie

of punishment.

Prepared for the Diuell and his angels.] Here are thy infernall tormenting and tormented companions.

O terrible fentence! from which the condemned cannot escape, which being pronounced, can not possibly bee vuitissed: against which a man can not except, & from which a man can no where appeale. So that to the damned, nothing remaines but hellish torments, ng

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ifh s, torments, which knowes neither eafe of paine, nor end of time. this Iudgement feat, thou must be thrust by Angels, (together with all the damned Divels and Reprobates) into the bottomlesse Lake of viter darkenes. that perpetually burnes with fire and brimstone. VV hereunto, as thou shalt be thrust, there shal bee such overping, vives, and vivailing, that the err of the company of Core, Dathan and Abiram, when the earth swallowed the vp, was nothing comparable to this hovvling: nay, it will feeme vnto thee a Hell, before thou goeff into Hell, but to heare it.

Into which bottomleffe Lake, after that thou art once plunged, thou shalt euer bee falling downe, and neuer meet a boi me: & in it thou shalt ever lament, and one hall pity thee: thou halt alwayes vveepe for paine of the fire, & yet gnash thy teeth for the extremity of cold: thou halt weepe to think, that thy mileries are past remedie: thou shalt vveepe to thinke, that to repent is to no purpose: thou shalt weepe to thinke, hove for the shadow of short pleasures, thou hast incurred these forrowes of eternall paines: thou shalt vveepe to fee, how that weeping it felfe can nothing preuaile; yea in weeping thou shalt weepe more teares, then there is water in the

Bona

fer; for the water of the fea is finite. but the weeping of a Reprobate that

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be infinite.

There thy lascinious Eyes shall be afflicted with fights of ghaffly fpirit thy curious Eares shall bee affrighted with hideous novie of hoveling Di uels, and the gnathing teeth of damnes Reprobates: thy dainty Nose mall be cloyed with novsome stench of Sul phur : thy delicate Taffe hall bee pai ned with intolerable hunger: thy drun ken Throat shall bee parched with vn quenchable thirst: thy Minde shall be tormented, to thinke hovy for the loue of abortine pleasures, which pe rimed ere they budded; thou fo foo lifely loft Heavens ioves, and incurred bellifh painer, which laft beyond eter nitie. Thy emscience thall ever fling thee like an Adder, when thou thin kest how often Christ by his Fres chers offered thee remission of fins, and the Kingdome of Heauen freely vnto thee, if thou wouldest but beleeve and repent : and how eafily thou mightel have obtained mercy in these daies how neere thou we'll many times to have repented, and yet didft fuffer the Divel and the VVorld, to keepe the stil in impensioney, & hove the day of mercy is novy past, & will never davine aguine.

Hovy shall thy understanding be

racked

acked, to confider, hovy for Momenhall any riches, thou hast lost the eternall Treasure, and changed beavens felicibe y, for hels mifery! where enery part of the body without intermission of aine, shall be continually tormented like. Di

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In these Hellish torments , thou halt be for ever deprived of the eatificall fight of God, wherein entifts the foversigne good, & life f the foule. Thou shalt neuer e light, nor the least fight of iov, int lie in a perpetuall Prison of atter arkenes: where shall bee no order, ut horror : no voice, but of blafficeers and howvlers: no noyfe, but of rtures and tortured: no fociety, but of the dineil and his angels, who being tormented themselves, shall have no ther cafe, but to vvreake their fury n cormenting thee. Where hall bee unishment, without pittie : mise-, without mercy : forrown, without uccour: crying, vvithout comfort: inschiefe, vvithout measure: torment, vithout eafe: where the VVorme Marke yern not, and the fire is never quenhed: where the verith of God fiall eaze vpon thy Soule & Body, as the Hame of fire doth on the lumpe of Pitch , or Brimftone. In which flame thou shalt ever be burning, and never consumed: euer dying, and neuer dead:

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euer roaring in the pangs of death, & neuer rid of those pangs, nor kno. wing end of thy paines. So that after thou haft endured them fo many thousand yeeres, as there are graffe on the earth, or fandson the Sea-shore: thou art no neerer to have an end of thy torments, then thou wast the first day that thou wast cast into them: yea, so farre are they from ending, that they are ever but beginning. But if aftera thousand times so many thousand yeeres, thy damned foule could but conceive a hope, that those her torments should have an end: this would be some comfort to thinke, that at length an end will come. But as oft as the Minde thinketh of this word Neuer, it is as another Hell, in the middest of hell.

This thought shall force the damned to cry, sai, sai, as much as if they should say, sa aei, sa aei, O Lord, not euer, not euer, torment vs thus. But their consciences shall answer them as an Eccho, aei, aei, euer, euer, Hence shall arise this dolefull sai, von

and alas for evermore.

This is that second death, the general perfect fulnesse of all cursedness and mifery. Which every damned Reprobate must suffer, so long as God and his Saints shall emoy blisse and felicity in Heaven for evermore.

Thus farre of the milery of man

& In his state of corruption, vnlesse that no. hee be renewed by Grace in Christ.

Now followes the knowledge of my Mans selfe, in respect of his state of regeneration by Christ.

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Meditations of the State of a Christian reconciled to Godin Chrift.

NOW let vs fee, hove happy a godly man is, in his state of renovation, being reconciled to God in Christ.

The godly man, whose corrupt nature is renewved by grace in Christ, & become a nevo creature, is bleffed in a threefold respect. First, in his life. Secondly, in his death. Thirdly, after death.

1. His bleffednesse during this life, is but in part, and that confifts in feuen things.

I. Because he is conceived of a the Spirit, in the wombe of his b Mother the Church: and is chorne, not of blood, nor of the will of the flesh, nor of the will 9.8. of Man, but of God, who in Christ, is his d Father: So that the e Image of God his Father, is renewed in him every day Col. 3. more and more.

2. He hath, for the merits of Christs Sufferings, all his finnes, original and Rom. 8 actuall, with the guilt and punishment belonging to them, freely andfully |2.24.

a Joh. b Gal. 4.26

c Ioh. 1.13, d Gal. 4. 6.7.

2. Cor.

e Eph. 4.2.3. 13.

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The Practice of Piety.

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lingnesse of his minde, be- a Ro. fore the worthinesse of his b Pf. woorke, 2. Cor. 8.12. Turning the curfes which he deferued to croffes, and fatherly corrections ; year all a Heb.

things , all & calamities of this life , e death it felfe, a yea, his very finnes, vnto his good.

5. God gives him his e Holy Spirit, 54.55. thich.

> I Sanctifieth him by degrees throughout : fo that he doth more and more die to fin , and line to righteoufneffe.

> 2 Affires him of his gadoption, and that he is by Grace the Child of God.

3 Encourageth him to come with boldnes, & confidence, into the presence of God.

Mooneth him without feare, to fay vnto him , Abba Father.

5 Powereth into his heart the gifts of fantlified prayers.

6 Persuadeth him, that both he and his prayers are accepted and heard of God for Christ his Mediators fake.

\$9.31.

11.10. 12.7.

CI Cor. 3,22. OT ISA

Heb. 2. 14.15.

d Luke 22. 31. Pf. 51.

13,14. Kom. s 20.21.

Thef. 5.23. f Ram.

8.9. 10 g Rom. 8.16.

h Heb. 4.15. Eph. 3. 13.

Gal.4, K am .8 15.16.

Zach. 12.13. Kom.

I Peace

7. Hee hath the affurance of Godeat Fatherly care and protection, day an night, ouer him; which care conf

fleth in three things.

I In promiding all things ne cessary for his Soule and Bo dy, concerning this life, and that which is to come : that hee shall be fure ever either to have enough; or pa to H tience, to be content with that he hath.

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Mar. 6 2. Cor. 12. 14. Pf4. 23 Pf4. 34 9.10.

4. 6°c.

g AA.

I.If.

In that God gives his Holy Angels, as Ministers, a charge, to attend upon him alwayes, for his good: yea, in danger, topith their tents about him, for his fafety, where ever he Heb. Yea, Gods protection 1.14. mall defend him as a Cloud by Pla 34. day, and as a Pillar of fire by Pfa. 91 night: and his prouidence in shall hedge him from the power 3. of the Dinell. 3 In that The eyes of the Lord 10

are upon him, and his eares is, continually ope, to fee his flare, Gen. 7. and to heare his complaint; & in his good time, to deliver him out of all his 19.

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th an th tha Thus farre of the Weffed estate of the godly, and Regenerated man in this life: Novy of his bleffed estate in or death.

2. Meditations of the bleffed eftate of a Regenerate man in his death.

17 Hen God fends Death as his n Messenger, for the regenerated an, hee meetes him halfe the way a Phil Heauen; for his a conversation, and affection, is there before him. Death 3.2. neither strange, nor fearefull vnto

Iob I.

him.

c 1. Cor. 13. 31. d Cel. 3.3. e Apo. 14. 62. Cor. 5. 6. 2 lob. 14.1. b Heb. 12.22. U 6. him. Not frange, because he e died do in ly:not fearefull, because whilest he in lined, he was dead; and his life vvs ethid in Christ with God. To die vn de him therefore, is nothing else in aid feet, but to e rest from his labour in the everld, to goe thome to his? Fath the house, vnto the house for the limited God, the heavenly servalem, to an important ecopany of Angels, to the general assembly or Church of the sirstborning to God the sudge of all, and to the Species of instemen made perfect, and to see the Mediatour of the New Testame

i Pf.41

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kGen.

VVhilest his body is sicke, his mison is sound: for, God maketh all his body in his sicknesse, and strengthneth his with faith and patience, vpon his boo of forrovv. And vvhen hee beginn sto enter into the vvay of all to vvorld; hee gineth (like k lacob Minses, and loshua) to his Children frieds, godly exhortations and counseles, to serue the true God, to vvocate ship him truly all the dayes of the life. His blessed soule breadeth nothing

but blessings, and such speeches as a uour a sandissed spirit. As his out vooling man decayest, so his invoard man increaseth, and voaxeth stronge sed V. hen the speech of his tongue factorist of the system of the Eyes faileth, the holy Ghost illatte.

min

order inates him invvardly with abun-fit hance of pritual light. His soule fea-vvas th not, but u bold to goe out of the e vm dy, and to devell with her Lord. "Hee e in a thed out with Paul, Cupio diffolvi: mPhil. in the defire to be diffolued, and to bee with .23. Fath hrift, And with m Danid , As the limitart parteth after the waterbrookes: n innfo panteth my soule after thee, O God: tence My soule thirsteth for God, for the li-thorning God: when shall I come and aphe Speare before God? Hee prayeth with poc o le the Saints, How long, O Lord, which io. amous holy and true? O Come, Lord Iefus, micome quiekely. And when the P aphis heinted time of his diffolitio is come, h his moveing that hee goeth to his q is be her and Redeemer in the peace of ginns good confcience, and the affirred all perfuvation of the torginenes of all his to Mins, in the blood of the Lambe, hee 4.5.
ren ings with bleffed old Simeon, his, r Pfal. coulded dimittis: Lord, now letteft thou thy the vp his Soule, as it were, with his othir oune hands, into the hand of his heavenas Father , faying with Danid : Into well hands, O Father , I comend my foule, me thou haft redeemed mee, O Lord, thou onge of of truth. And faying with Steuen, beat coner yeelds up his facred Ghoft, but 1.4. figurmediately the x holy Angels vvho 12 15. aillattended upon him from his birth, min

n Pf.

q Iob.

1 Luk.

22.29. Pf. 17.

Ifa.

57.2. t Pf.

31.5. n wiet. 7.59.

x Mar. 13.10.

and 27. 250

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Heb.z.

d Apo.

14. 13.

eiCor.

f Mat. 26.6.

PICor.

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4.14. Act. 7.

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3.3.

1. Pet.

hr. Th.

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13. 22.

Luk. vnto his death, a carry and accompany 26. 12. his foule into Heaven, as they did the b Mat. Soule of Laz arus into Abrahams bo-3. II. Luk. 13 fome, b which is the Kingdome of Heaven whither onely good Angels & 18.15 good wwerekes doe accompany the 10.11. Eph.1. Soule: the one to deliver their charge, the other to receive their d revvard. Heb. 11 9. 10.

The Body in convenient time, as the fanctified . Temple of the Holy Ghoft, the members of Christ, nourished by Luk. 19 his Body. The sprice of the blood of the Sonne of God, is by his fellow-bree Pfal. thren reverently laide to h fleepe in his grave, as in the bed of Chrift, in an affined hope to i avvake in the refurrection of the just, at the last day, to bee partaker with the foule, of life &glory and 52 euerlasting. And in this respect not onely the foules, but the very bodies of the faithfull also are termed bleffed.

Thus farre of thebleffedneffe of the foule & body of the Regenerated man in death. Now let vs fee the blessednesse of his soule and body after

death.

t Dan. 12.2. Ich. S. 23. 29.

Luk. 14.14 1. The 4.16.

17. Apa. 14. 15.

3. Meditations of the bleffed estate of the Regenerated man after death.

His flate hath three degrees. I From the day of Death, to the Refurrection.

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2. From the Resurrection, to the pro-

3. After the Sentence , which lafts

eternally.

As foone as ever the Regenerated man hath yeelded vp his Soule anto Christ, the holy Angels take her into their custody, and immediately a carry her into Heaven: & there present her before Christ, where the is cross used vith a Crowne of replreaushesse and glory; not which the bath described by her good workes, but which God hath promised of his free goodnesse to all those, who of love have in this life and confidence of his free goodnesse to all those, who of love have in this life and confidence of his free goodnesses.

Oh, what a joy will it bee to thy Soule! which was wont to fee but mifery and finners, navy to behold the face of the God of Glory ? yea, to see Christ wellcomming thee , as foone as thou art presented before him by the holy Angels, with an Eugebone ferve! Well done , and welcome good and faithfull fernant, &c. enter into thy Masters ioy, And vvhat ioy vvill this bee , to behold thousand thousands of Cherubins, Seraphins, Angels, Thrones, Dominions, Principalitie, Porvers: Alle the holy Patriarches, Priefts, Prophets, Apolles, Martyrs, Professors: & alithe foules of thy Friends, Parents, Hus-

bands, VViues, Children, & the rest of

Col. 1.

Gods

Gods Sainer, vvho departed before thee in the true Faith of Christ, standing before Gods Throne in bliffe and glory? If the Quene of Scheba, beholding the glory and attendance given to Salomo, as it were ratif hed therewith, brake out & faid , Happy are thy men happy are thefe thy feruants, wehich stad ever before thee, and heare thy vvi fedome: Hove shall thy soule bee rauithed to fee her felfe by grace admitted to fland with this glorious Company to behold the bieffed Face of Christ. & to heare all the treasures of this Diuine vissedome ! Hovy halt thou rejoice to fee fo many thousad thoufands vvellcomming thee into their heauenly fociety! for as they all rejoyced at thy conversion; so will they nove bee much more joyfull to behold thy Coronation; and to fee thee receive thy Grovene, which was laid up for thee against thy comming. For there the crown of Martyrdome hall bee put on the bead of a Marryr , who for Christs Gospels fake indured torments : the Crowne of Virginitie on the head of a Virgin, which subdued Concupiscence : the Crowne of Picty and Chaftitie on the head of them. who fincerely professed Christ, and kept their VVedlocke bed vndefiled the Crowne of good workes on the good Almers-givers head, who libe-

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Luke

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rally releeved the poore : the Crowne of incorruptible glory on the head of thefe Faffors, who by their preaching and good example, have converted foules from the corruption of finne, to elorifie God in holinesse of life Who can sufficiently expresse the rejoycing of this Heauenly Company, tofce thee thus crowned with glory, waved with the fining Robe of righreoufnesse: & to behold the Palme of willow put into thy hand? Oh what evatulation will there bee, that thou haft escaped all the miseries of the VVorld, the mares of the Dinell, the paines of hell, & obtained with them thy eternall rest &chappinesse for there enery one joyeth as much in anothers happinesse, as in his ovvne. because hee that fee him as much loued of God, as himselfe. Yeathey haue as many diffinct joyes, as they have comparmers of their joy. And in this joyfull and bleffed flate, the Soule refteth with Christ in Heaven, till the Refurrection: when as the number of Hell fellovy-feruants and Brethren be fuifilled, which the Lord tearmeth but a little feafon.

The fecond degree of mans bleffednese after death, is from the Refuredion, to the pronouncing of the finall

entence: For at the last day

1. The Elementary Heavens , Earth,

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b 1. Cor.

4.16. lob. s.

Brec.

Ram.

3.11.

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\$. 17. 1. Cor.

46.22. Phil.

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. 14. Mat.

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* Tert.

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and all things therein, shall bee a dif-

Pet.3. folued and purified with fire. 10. 14.

2. At the b found of the laft Trumper, or voice of Christ, the Archangel, the very same bodies which the Elect 15.29. 1 Thef. had before (though turned to duft & earth) shall rife againe. And in the fame influit, enery mans Soule fall re-enter into his owne bady, by worther of the Refurrection of Christ their head, & be made alitte, and rife out of their gratie , as if they did but a wake out of their best. And how foener Tyrants have mangled their bodies in piecas, or confirmed them to asher yet thall the Blott finde it true at that day, that nor an haire of their head is perished.

3. They mail come forth out of their graues, like fo many lofephs out of Prifin: or Daniels out of the Lyon Den: Ut lonain out of the VVhales Belty.

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IThef. 4. All the bodies of the Elest being thus made almosthall arife in that sper-Par eft fedio of nature, wherefito they mould Aas Dei have attained by their natural toperament, if no impediment had hindred: & in that vegor of age, that a perfect man is at about three & thirty yeeres old, each in their * proper fexe : VVereunto Dininei thinke the Apostle alludeth when he faith: a Till wiee all come va-

futr.c.6 Hier. Ep. 27.8c 61. Aug. 1.22.de Civ. Del c 17.3 omnes Theol. 4. Sent. dilt 44. d Eph.4.13. Ita communifer credint Theol. in 4. Sent. dilt.44. Vide Aig. deCivit. Dei L 22 e 1 (& 16.

to a perfect man, unto the measure of the age (or statute) of the fulneffe of Christ. V.V hatfoeuer imperfection vvas before in the body . (as blindueffe . lameneffe, crookednesse) hall then be done avvay. tacob shall not hate , not Isaac bee bleind , nor Leab blear eaged ; nor Mephibosheth be lame: for if Danid would not have the blinde and lame to come into his boufes much leffe will Christ have blindnes and lameneffe to dyvel in his heavenly Habitation . Christ made all the Blind to fee, the Dumbe to speake, the Deafe to heare, the Lame to walke, &c. that came to him to feeke his grace on earth: much more will he heale all their imperfections, whom hee will admit to his glory in heaven . Among those Tribes , there is not one feeble: but the lame man shall Ifa. leape as an Hart, and the dumbe mans 35.5 tongue shall fing. And it is very probable, that feeing God created our first parents, not Infants, or Oldmen, but of aperfeit age,or flature; the avantaors, or nevy creation from death, shall every vvay be more perfect, then the Thanc, or first frame of Man, from which hee fell into the flate of the dead. Neither is it like, that Infancie being imperfection, and old age corruption, can well stand with the state of aperfest glorified Bodie.

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5. The bodies of the Elect being G

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Pf.193

I. Ger thus raifed, shall have 4 excellent and 15.43-

fupernaturall qualities: For,

They mall bee raifed in power, whereby they hall for ever bee freed from all wants and weakeneffes , & enabled to cotinue, without the vie of meat drinke fleepe, & other former helpes.

In incorruption, whereby they mall nener be subject to any manner of imperfection, blemish, sickeneffe, or death.

3 In glory, whereby their bodies shall shine as bright as the Sun in the firmamer &which beeing made transparer, their Soules thall thine thorovy. farre more glorious the their bodies : three glymfes of which glory vvere feen: I, in Mofes face: II, in the transfigurarion of Christ: III, in Steuens countenance. Three instances & affurances of the elorification of our bodies, at that glorious Day. The fhall David lay afide his Shepherds treede, & put on the robe of the Kings fonne lofias, not Ionarhan. Then every true Mardecat (vvho mourned under the Sackeemth of his corrupt flesh) Thall tee a raved

I. Cor . 15.41. Ifay. 65. 20

Aug. Euch C. 90

M.se. 11.12. Dan. 2.3.

Luk. 9.11. Jach. 9.15.

The 4. 17.

Exed. 14.27. Mati 17 18.

4.15.

I.Sa. 17. 4. Maff. 6 4.

rayed with the Kings Royall apparell: & have the Crowne royall fet vpon his head, that all the world may fee; how it shall bee done to him , who the King of Kings delighteth to bonour. If now the riling of one Sunne makes the morning fo glorious: how glorious Thall that Day be, whe innumerable millios of millions of bodies of Saints and Angels Chall appeare more gloricus then the brightnes of the Sun! the Body of Christ in glory furpaffing all.

4. In Agility , vvhereby our bodies I hall be able to rus, ibi ascend & to meet the Lord at levit & his glorious coming in the ayre, toras Eagles flying onto their Jug. bleffed carkaffe. To this agilitie of the Saints glorious bodies, the Prophet alludes, faying they shall renewo their Grenght: they shall mount up with wings as Eagles : they shall run, or not be neary, they shall walke to not faint. And to this fate may that faying of Vifdome be referd: In the time of their vision they Chali tune Caine , and run to & from A parkes among the Bubble.

Vbi 5. 46 . Spiricorpora, non

quia And

The Practice of Piery. COPPO And in respect of these ta elle foure qualities, Paul calleth defiftac the raifed bodies of the E. uta lett, Spirituall: for they mall Piritu be spirituals in qualities, but IVIN . tance the fine full in fubstance. lubfi. And hovefocuer finne & corruption Runt. Ming. make a man in this state of mortali-1.13.de tie, lower then Angels; and furely, itu. whe God mall thus crowne him with Dei c. glory and honour', I cannot fee how P/:3.1. man thall be any thing inferiour to Angels. For they are Spirits. So is Ma alfo, in refpect of his Soule; yea, more then this: they shall have also a spirituall body , fashioned like unto the glo-Phil. 3.21. rious body of the Lord lefus-Christ; in whom mans nature is exalted by a Heb. 2 personall union, into the glory of the 16: Godhead , and individual fociety of the bleffed Trinity: An honour which bee never vouchfafed Angels. And in this respect man hath a prerogative aboue them ; Nay, they are but farits appointed to bee Ministers vnto the Heb. Elect: & as many of them who at the 14. Pf. 91. first disdained this office, and vyould not keep their first standing, were for Inde ver. 6. their pride hurled into hell. a. Pet. leffeneth not the dignity of Angels, but extols the greatnesse of Gods tone to Mankinde. But as for the Elect, who at that fecond, and fudden comming of Christ,

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Chrit, shall bee found quicke and tiuing: The * fire that shall burne vp the corruption of the world, & the a is workes therein, mall in a a moment, in the trinkling of an eye, ouertake bluke them as it b finds them, either grinding in the Mill of promison, or walking in the fields of pleasure, or lying in the bed of eafer & fo (burning vp their droffe & corruption) of mortall make them immortall bodies: & this change hall bee vnto them in Apoflead of death.

Then shall the Soule with joyfulnesse get her body, faying : Oh well met againe, my deare lifter! How fiveet first s thy voyce! how comely is thy coutenance, having lien hid fo long in the thereclifts of the rocks, and in the fecret places of the grave! Thou art indeed in habitation fit, not onely for me to devell in; but fuch as the Holy Ghoff thinkes meete to refid in, as his Temple for ever. The VVinter of our afflitions is novy past: the storme of our miferie is blowne quer, and gone. The Bodies of our Elect Brethren appeare more glorious then the Lilly-flowvers on the earth: the time of finging Hallelujah is come : & the voyce of the trumper is heard in the Land. Thou hast beene my Toke-fellows in the Lords Labours, and companion in persecutions and vyrong , for (hrift

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The Elect Sources frophe to her body, as her mee. tung in furre. Etion. Cant. 2,14.

and

and his Goffell fake; novv Thall vvee enter together into our Masters iny. As they haft borne with me the Croffe, fo fhalt thou novy yveare with me the Crowne. As thou hast with mee forved plenteoully in tearer, fo fhalt thou reape with me aboundantly in ioy. O bleffed aye, bleffed bee that God! who (when yonder reprobates spent their whole time in pride, fleshly luft ,eating, drinking, & prophase vanities) gave vs grace to ioyne together, in vestching, fasting, praying, reading the Scriptures, keeping his Sabbaths, hearing Sermons, receiving the Holy Communion, relecting the poore; exercifing (in all humility) the yvorcks of Piety to God; and walking conscionably in the duties of our calling, tovvards man. Thou fhelt anon heare no mentions of thy fine, for they are remitted Scenered: but every good worke, which thou hast done for the Lords sake, Thail be reheatfed & revvarded Cheere vp thy heart, for thy Ludge is flesh of thy flesh , & bone of thy bone. Lift vp thy head, behold thefe glorious Angels , like fo many Gabriels, flying tovvards vs, to tell vs that the day of our Redemption is come, and to conusy vs in the clouds, to meete our Redeemer in the Ayre. Loe, they are at hand Arife therefore my Done ; my Loue, my faire one, & come avvay. And so like

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Dan. 9.21. Uc.

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folike Roes, or yong Harts, they runne with Angels towards Christ, 2. 13. ouer the tremtling Mountaines of Perf. Bether.

6. Both quicke and dead , being thus revived and glorified, Shall forthwith (by the Minifery of Gods Holy Angels) be gathered from all 35. 36. the quarters & parts of the yvorld,& caught up together in the Clouds , to meete the Lord in the Aire, and fo flall come with him, as a part of his glorious traine, to judge Reprobate and euill angels. The tuvelue Apostles Chall fit vpon tvvelue Thrones (next 1. Cer. Christ) to indge the tovelue Tribes, (vvho refused to heare the Gospel preached by their Ministery.) all the Saints (in bonour and order) Chall fland next vnto them, as Indges alfo, to judge the cuill angels, and earthly-minded men. And as every of 12. 12. them received grace in this life, to be more zealous of his glory , & more faithfull in his fervice, then others: fo Shall their glory & reward bee greater then others in that Day.

The place vehicher they shall bee gathered vnto Chrift, &vvhere Chrift |1 2. fhall fit in Indgement, fhall be in the Ayre, oues the Walley of Jenofaphar, by Mount Oliner, neere vnto lerufalem, 2Chro. Eastward from the Temple, as it is probable for foure reasons.

\$12.00 I.Be-

wat Because the holy Scripture les feemes to intimate fo much in plaine Maure evords: I will gather all Nations into Ma the Valley of Tehofaphat , & plead viste rish them there. Cause thy mightie ones to w'iere Abracame dowine, O Lord: let the Heathen ham bee wakened, & come up to the Valley facrifi. lehofaphat; for there will I fit to ced Isaac sudge all the Heathen round about. Icho-Gen. Caphat fignifieth, The Lord will judge. 12. And this valley was so called from I acob 6400 the great victorie which the Lord Argels gaue lehefaphat & his people over the afcending on Ammonites, Moabites, & Inhabitants of Maunt Seir. VVhich victory vvas a der type of the finall victorie, which Christ Gen. 28. the fupreme Iudge, fhall give his E-The lect, over all their enemies in that An. gel place, at the last day, as all the leaves but ph interpret it. See Zach. 14. 4.5. Pfal. st. 1.2. &c. all agreeing, that the place fword. of fire shall bee there abouts.

2. Because that as Christ was thereheisen abouts crucified, and put to open burnt the fa-ertfice thame; fo over that place, his glorious Throne should be erected in the mA. Ayre, when he hall appeare in Indrauna his gement, to manifest his Maiefly and Acore. glory : For it is meete that Christ 2 Sam. hould in that place judge the world with righteous judgment, where hee builded the Temple. 2. Chr. 31. Christ preached the Cospel Suffered his passion of entred into his glory, Cart. in Gen. 28.

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himfelfe was multy judged and condemned.

2. Because that seeing the Angels hall bee fent to gather together the Eled from the foure woundes ; from one end of Heanen, to the other : It is most probable, that the place whither they hall be gathered to, mall be necre lerufalem and the Valley of Ichofaphas. which *Cofmographers describe to bee in the midft of the superficie of the Ezerb. earth. If the termini a quibas, bee the foure parts of the VVorld; the retoni- falem. has ad quem, must be about the Center.

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4. Because the Angels told the Difciples, that as they favy Chrift afcend from Mount Oliver; which is ouer the Valley of Ichofaphat : fo he shall in like manner come dovvne from heaven. This is the opinion of Aquina, and all the Schoolemen, except Lombard ter, and Alexander Hales.

5. Laftly, when Chrift is fet in his glorious Throne, and all the many thoufunds of his Saints and Angels, thinning more bright then fo many Sunnes in glory, fitting about him: & the body of Christ, in glory & brightnesse surpassing them all: (The Reprobates beeing separate; & remai- lihall be hudged according to the L.w. Rom. 2. 12. Alt. 1.11. Richardus de villa nova. Thom in 1. Sent. dift. 47.48. Matt. 25.31 . Inde -ver. 14. Aper. 20.11.12.

Sea beyond I or dan tobb. seds. T7-7 106 intruth themiddeft of the poorld. And! South of Iern-I n me dio gentium rofui eam. That frem Sion. 4 from a centhe Larub should be pm. blached to al 12.6ricus, there

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Marr 19.28 Hilar. in Came. Anfel. Mapy C.26. P.J. 145 14.3. 22. poceas tardus Deus elt.ad præmia velox. Mat. 25.34.

rung beneath voon the Earth; for the right hand fignifieth a bleffed , the left hand a curfed Estate) Christ will first pronounce the fentence of ab folu tion & bliffe vpon the Elect. First because he will thereby encrease the griefe of the reprobate, that I hall heare it. Secondly, to fhevy himfelfe more prone to Mercy, than to Judgement. And this fro his Throne of Maiefty in the Ayre, he fhal (in the fight and hearing of all the VVorld) pronounce vnto his Elect, Come yee bleffed of my Father sinherite the Kingdome , prepared for you from the beginning of the VVorld: for, O.

Come yea) Here is our bleffed union with Christ; and by him, with the vyhole Trimity.

Bleffed) Here is our absolution from all finnes, and our plenary endovement with all grace and happineffe.

Of my Father) Here is the Author from whom, by Chrift, proceeds our felicity.

Inherite) Here is our Atoption.

The Kingdome) Behold our Birthright and possession.

Prepared) See Gods Fatherly care

for his chofen.

From the Foundation of the VVorld) Oh the free, eternall, ynchangeable Election of God!

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Hovy much are those soules bound to loue God, who of his meere goodvill and pleasure, chose and loued them, before they had done extra good or euil?

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For I was bungery, &c.) O the Ram. Goodne fe of Chrift , vvho takes notice 9.11. of all the good workes of his Children, to revvard them! Hovy great is his love to poore Christians, vvho takes enery vvorke of mercy done to them for his fake, as if it had bin done to himselfe! Come yee to me, in Mar. whom yee have beleeved , before ge fan 25.40. me : and vyhom yee haue loued &: 1.8. fought for, with fo much denotion, & through fo many tribulations, Come 1000, from labour to reft : from difgrace to glory: from the lavves of death, to the loves of eternall Life. For my fake ve have beene railed vpon rewiled & cwfed. But novvit I hall 6.11. ippeare to all those cursed Efau'r that you are the true lacobs, that I hall reseine your Heavenly Fathers Bleffing: and bleffed f hall you bee. Your fa- Pfal. thers, mothers, & neerest kindred for- 27.10. looke, & cast you off, for my Truthes Mat. fake, which you maintained: but novy my Father vvill be vnto you a Father, and you fhall bee his Sonnes & Daughters for ener. You were caff Job. out of your lands and livings, and 10.17. forfooke all for my fake and the Gofpel: 6, 10.

But that it may appeare that you have not lost your gaine, but gained by your losse: in stead of an Earthly inheritance and possessing the inheritance of my heatienly Kingdome, vehere you shall bee for love, Sons; for birthright, Heires; for dignity, Kings; for holinesse, Triess; and you may be bold to enter into the possession thereof note; because my Pather prepared, & kept it for you, ever since the first foundation of the vivil diving land.

Immediately after his Sentence of

absolution and benediction , every one

receiveth his Crowne, which Christ the righteons sudge puts upon their heads as the reward which hee hath promised of his grace and mercy; unto the Faith and good worker of all them that soned that his appearing. Then every one taking his Crowne from his Head, shall lay it downe (as it were) at the feet of Christ; And prostraing themselves, thall with one heart and worce, in an Heavenly fort and confort, say; Praise, and Honour, & Glory, and Power, and Thankes bee unto thee, O blessed Lambe, who sittest upon the Throne, wealt killed, and hast redeemed

us to God by thy blood, our of every kindred and tongue, and people, and Nation,

and haff made us unto our God , Kings

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Kingdome for euermore. Amen.

Then hall they fit in their Thrones and Order, as ludges of the Reprobates, L. Cor. & evill angels, by appropring, & giving 6.1.2. teffimony to the rightcous fentence & Mat. judgement of Christ, the Supreme, 19. 19. ludge.

After the pronouncing of the Reprobates sentence and condenination, Christ will performe two fo-

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I. The presenting of all the Elc& vnto his Father. Behold, O righteous Father, thefe are they vohom thou gauest Joh. 17 me, I have kept them, and none of them 23. 24. is loft: I gave them thy VVord, and they beleeved it, and the V Vorld hated them, because they were not of the World, euen as I was not of the V Vorld: o now, Fasher, I will that thefe, whom thou baff given mee , be with me wobere'I am, that they may behold my glory, which thou half given mee: and that y may bee in them, and thou in mee, that they may be made perfect in one: that the world may know that they haft fent mee, and that thou haft loved them, as thou haft loved mee.

2. Christ hall deliner vp the Kingdome to God even the Father, that is, Thall ceafe to execute his office of Me- 2. Cor. diatorship , vvhereby as he is King, 15.14. Prieft, Prophet, and Supreme head of the Church , hee suppressed his Enemies,

and

and ruled his faithfull people by his Spirit, VVord, and Sacraments. So that his Kingdome of Grace ouer his Church in this VVorld ceasing; he shall rule immediately as hee is God, equall with the Father, and the Holy Ghoff, in his Kingdome of glory for euermore. Not that the dignity of his Mā-hood shall bee any thing diminished: but that the glory of his Godhead shall bee more manifested: so that as he is God, he shall from thenceforth, in all fulnesse, without all externall meanes rule all in all.

From this Tribunall feate , Christ Shall arise, and with all his glorions company of Elest Angels and Saints hee shall goe vp triumphantly in order and aray, vnto the beamen of heavens with such a heavenly noise and Muficke: that novy may that fong of Daund be truly verified , God is gone up with a triuph the Lord with the found of the Trumpet. Sing praifes to God, fing praises unto our King; sing praises; for God is the King of all the earth, he his greatly to be exalted. And that marriage fong of John ; Let vs be glad and reionce, and give honour to him: for the Marriage of the Lambe is come, and bi vrife hati. made her felfe ready. Alle luish: for the Lord God omnipotent reigneth.

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The third & last degree of the lest

bleffed state of a regenerated Man after death, begins after the pronouncing of the sentence, and lasteth eternally without all end.

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Meditations of the bleffed estate of a Regenerated Man in Heauen, after hee hath received his sentence of Absolution, before the Tribunall seat of Christ, at the last Day of Judgement.

Here my Meditation dazeleth, and my Ten falleth out of my hand: the one being not able to conceiue, nor the other to describe that most excelent blisse, and eternall votaight of 2. Cor. slory (vohereof all the afflictions of this present life are not voorthy) 8.18. which all the Elect shall voith the blessed Trinity enjoy from that time that they shall bee received voith Christ as toynt heires, into that ever
lessed Kingdome of iov.

Notvethstanding, we may take a

antling thereof thus:

The Holy Scriptures set forth (to our capacitie) the glory of cur eterall and heatenly life after death, inoure respects.

1. Of the Place.

2. Of the Obiect.

3. Of the Prerogatives of the E-

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Of the Effects of those Preroga tiues.

I. Of the Place.

He place is the a Heaven of heaven Amgi or the b third heaven called Tara dife: whither Christ (in his Humane Nature) ascended far about all visible COP. 12.24. Heavens . The Bridegroomes Chamber. P/. 19. which by the firmament, and by as azured curtaine spangled with gli Mat. 15.11. tering flarres, and glorious planets, is hid, that vvee cannot behold it with these corruptible eyes of flesh. The holy Ghost (framing himselfe to ou vveakenes) describes the glory of the place, which no man can estimate, by fuch things as are most precious in estimation of man: And therefor likeneth it to a great and holy Citic Apoc. 22.2. named the Heaventy Jerufale : When onely God, and his Teople, (who an

Or. Verse 24. 0 Per. 1 thto cleere Glaffe or Chrystall: the

Verfe 19. 20.

walles of lafter flone: the foundations the vvalles with twelve manners precious Stones , hauing tovelue gates each built of one Pearle : three Gate towards each of the foure corners of the World; and at each gate an Angell, (a fo many Porters) that no unclease thin

faued and veritten in the Labes Booke

doe inhabite : all built of pure gold , like

should enter into is : It is foure fquare therefore perfect : the length , the breate

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breadth and beight of it are equall, 12000 furlangs every wway ; therefore clorious and pacious. Through the middeft of her freets ever runeth a pur River of the water of life, as cleare as Chrystall sherefore wholesome. And of either fide of the River, is the Tree of life, ever rowing: wwhich beares twelve manner ffruits, and gives fruit every moneth: therefore fruitfull. And the leaves of the Tree is health to the Nations: therefore healthy. There is therefore no place fo lorious by creation, so beautifull with Apre. electation, fo rich in poffestion, fo conortable for nabitation. For there the ting, is Christ: the lavy, is love : the onour, verity: the peace, felicity: the fe, eternity. There is light without inkenesse; mirth, without fadnesse, ealth, without ficknesse; wealth, ithout want ; credit; vvithout difrace; beauty, without blemif'h; afe vvithout labour ; riches withur ruft; bleffedneffe vvithout miery; and confolation that never novveth end: Hovy truely may vvee ry out (with Danid) of this Citie? Pf. 87. torious things are spoken of thee, O thou 3. itie of God: & yet all these things are poken but according to the vveakeeste of our capacitie. For Heanen xceedeth all this in glory fo farre, as 2. Cor.

hat no tongue is able to expresse, nor heart 12 4. man to conceine the glory thereof: as a.s. H

vvitnefleth

vvithnesseth Taul vvho vvas in it, & savvit. O let vs not then dote so much vpon these vvodden cottages & house of moulding clay, vvhich are but the Tents of vngodlinesse, & habitation of sinners! but let vs looke rather, & long tor this Heavenly Citie, which builder and maker is GOD: vvhich without is not ashamed to be called on God) hath prepared for vis.

2. Of the Obiect.

The bliffefull and glorious obie of all intellectuall and reasonable creatures in Heanen, is the Godbead, Trinity of persons: vvithout vehice there is neither in nor felicity, but the very fulnesse of iny consistent enioping the same.

This Object we shall enjoy two

yvayes.

1. By a Beareficall vision of God.
2. By possessing an immediate on munion with his divine nature.

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The a beatifical vision of God, that onely, that can content the in nite mind of man. b-For every this tendeth to his center. GOD is theater of the Soule: therefore (like Non Done) I hee cannot rest, nor ioy, a The returne and enjoy him.

All that God bestovved vpond

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hearifica fola ett fummum bonum poftrü.

Lag. l.de Trin. c.so. b Fe-

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it, & leffe he might fee the face of God. Therefore the vohole Church prayeth 53.13. Co carnefly: God bee mercifull unto us: 67.1. and bleffe vs, and cause thy face to shine & so. this bleffed fight; hee (ener after) counted all the riches , and giory in the world (in respect of it) to be but dung and all his life after yvas but a fighing out (cupio diffolii) I defire o be diffolised , and to be with Christ. And Christ praied for all his Electin his last prayer, that they might obmine this bleffed vifion; Father, I will that they wwhich thou hast given mee, Exed. ee (vvhere?) euen wohere'l ame: to 14.19. what end? that they may behold that my glory, &c. If Mofes face did fo hine, when he had beene with God but forty dayes, and feene but his acke-parts: hove I hall wee I hine, when wee I hall fee him face to face for ever? and known him as we we know one, and as he is? Then fhall the foule no longer be termed Marah, 3.13. hitternesse, but Naomi , beautifulnesse, or the Lord shall turne her short biternesse, to eternall beauty and blessedeffe, Ruth 1.20.

The fecond meanes to enjoy this biect is, by having an immunity, and neternall Communion with God in leauen. This vve haue, first, by eing (as members of Christ)

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Exod:

I. Cor 13.12.

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vnited to his manhood; and by the manhood personally vnited to the VVord, vve are vnited to him, as heli God : and by his Godhead to the whole Tringy. Reprobates at the las day mall fee God (as a just Indge) to punish them : but (for lacke of this Communion) they I hall have neither grace with him , nor glary from him For want of this Communion , the Marke Dinels (when they favy Chrift) crye out, Quid nobis tecum? VV bat have ve to doe with thee , O Some of the mo high God? But (by vertue of this Com munion) the penitent foule may boldh goe and fay vinto Chrift (as Ruth on Boaz) Spread, O Christ the ving of the garment of thy mercy over thine hand maide: for thou art my binfman. This Communion GOD promised Abra ham, when hee gave him himfelf for his great revvied. And Chil prayeth for his vyhole Chareh to ob taine it. This Communion Saint Pan expresseth in one woord, faying: the God shall be all in all varo vs. Indeed God'is novy all in all vinto vs: burbi meanes, and in a finall meafure. Butil heauen, God himfelfe immediatlyfi fulnefie of merfine, vvithout meaner) will bee voto vs, all the yell things, that our foules and bodies ca

wish or defire. He nimfolfe will be

ful outling, and toy to our fader: life and health 10

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bealth to our bodies: beautie to our eyes: nuficke to our eares : honey to our nouthes : perfume to our nosthrills : meate to our belliestlight to our underfranding : contentement to our vils;& deligher to our hearts; and what can bee lacking, where God himselfe vvil eric e the foules of our fontes? Yea, all the Deus, Brenght, wit, pleafures, vertues, co-Non ours, beauties, harmonie, and goodpeffe, that are in men , beafts, fifnes, owles, trees, hearbs, & all creatures, reruin re nothing but sparkles of those condihings, which are in infinite perfection fe non God. And in him we mall enjoy babebein in a farre more perfett & bleffed re que namer. Hee himfelfe will then fuply their vie may , the best creatures condiwhich ferue vs novv) hall not have he honour to ferue vithen. There quem vill bee no need of the Sunne, nor of the ad mo Come to shimle in that Citie: for the fol alory of God doth light it . No more Bris. ill there be any neede, or vie of any eature, when we thall enjoy the anma remor himfelfe.

VVhen therefore we behold any hing that is excellent in any creatures, et vs fay to our felues : Hove much nore exceller is hee, who gave them his excellency! When wee behold he wisedome of men , who overfule reatures stronger then themselfes; ur-runne the Sunne and Moone in

poteit fumtis de-Hugo c. 15. Apoc.

difcourfe

Seneca de beneficiis 1.2.c.

discourse, prescribing many veeres before, in what course they shall be eclipfed: let vs fav to our felues, Hovv admirable is the VVisedome of God, who made men fo wife! When we consider the frenght of VVhales & Elephants, the tempest of VVinds, and terrour of Thunder; let vs fay to our felues, Hovy frong, hovy mighty, how terrible is that God, that makes thefe mighty & fearefull Creatures! When vvec taffe things that are delicately Soveet, let vs fay to our felues, O hove Sureet is that God, from whom all these creatures have received this fyveetnesse! VVhen vvee behold the admirable colours which are in Flowers . & Birds , and the lovely beautie of V Vomen: let vs fay . Hovy faire is that God, that made thefe fo faire!

144.15

And if our louing God hath thus provided vs so many exceller delights, for our passage through this Bachim, or valley of teares; what are those pleasures which hee hath prepared for vs, when we shall enter into the Palace of our Masters ing? How shall our soules hee there ranished with the lone of so louely a God? So glorious is the object of heavenly Saints. So amiable is the fight of our gracious Saniour.

3. Of the Prerogatives which the Elect shall enion in Heaven.

Y reason of this Communion with God , the Elect in Heaven hall have foure superexcellent prerogatives.

T. They shall have the Kingdome of Matt. heaven for their inheritance : and they 1. Per. shall be free Denizens of the heavenly 1.4 lerufalem. S. Paul (by being a free Ci- Eph.2. tizen of Rome) escaped vyhipping:but Heb. they who are once free (irizens of 12. the heavenly Ierusalem, shall ever be 22.26. freed from the vvhip of eternall tormets. For this freedome yvas bought for us, not with a great summe of money, but with the precious blood of the Sonne of God.

They I hall bee all Kings, & All. (Spirituall Kings ,) to 1. Pet. Priefts raigne with Christ, and to triumph 1. 19. ouer Satan, the VVorld, and Repro- Apoc. bates: & Spirituall Priefts, to offer vn- 1. Pet. to God the spiritual Sacrifice of 2.9. Praife & Thank giving for evermore. 11.10. And therefore they are faid to yveare 1 . Pet. both Crownes and Robes. Oh what 2.5: a comfort is this to poore Parents , 13.2. that have many Children! If they breed them vp in the feare of God, to bee true Christians: then are they Pa-

rents

prents to fo many Kings & Priefts.

2. Their bodies shall shine as the brightnesse of the Sun in the firmament: like the glorious Body of Christ, vyhich shined brighter then the Sunne at noone, vyhen it appeared to Paul. A glimpse of vyhich

Marke glorious brightnesse appeared in the bodies of Moses and Elias, transfigured with our Lord in the holy Mout.

1. Cor. Therefore (faith the Apossle) it shall 15.43. Yise a glorious body: yea spiritual body, hot in substance, but in quality: preserted by spiritual meanes, and having (as an Angel) against to ascend or descend. Oh what an honour is it, that Thes. our bodyes, (falling more vile then a

our bodyes, (falling more vile then a carrien) hould thus arise in glory, like vnto the body of the Some of God?

4. Lastly, they (together with all the holy Angels) there keepe (without any labour to distract them) a perpetual Sabbath, to the glory, homour, and praise of the Aye blessed Trimitie, for the creating, redeeming, & fanisitying of the Church: and for his power, wiledome, justice, mercy, and goodnesse in the gouvernment of Healen & Earth. VVhen thou hearest a sweete Confort of Musicke, meditare how happy thou mall thee, when (with the Quire of healenly Angels and Saims) thou halt sing a part in that spiritual Allelusah, on that eter-

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walt bleffed Sabbath; where there mall bee fuch variety of pleasures, & Safetie of joyes; as neither knowy tediguineffe in doing, nor end in delighting.

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Of the effects of those Prerogatiues.

From these Prerogatives there will arise to the Elect in heaven five notable effects.

Hey shall known GOD, with a cor. periect knowwledge, fo farre as 1.10. creatures can possibly comprehend fortio. the Creator. For there wee shall see the Nihil Word, the Creator; and in the Word, all notum creatures that by the VVord vvere crea- ra,nired : fo that we shall not neede to hil iglearne (of the things which were in comade,) the knowledge of him by lo. whom all things vvere made. The excelleteft creatures in this life, are but as r. Cor. a darke vaile, drawne betvvixt God 13.11. and vs : but when this wale fall be 3 6. dravene afide, then shall wee fee God Res face to face, and know him, as wee are fune in knovune. mundo.

VVe hall knowy the power of the laving Father , the wifedoine of the Sonne, mundo the Grace of the Holy Ghoft; and the windeli indinifible nature of the bleffed Triniry. And in him vve fhall knovy, not Herm. onely all our friends (who dyed in the

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forteth a Vidow, assuring her, that as in this life, she save her husband with externall eyes: so in the life to come, shee should know his heart, and what were all his thoughts and imaginations. Then husbands and vines, looke to your actions & thoughts: For all shall be made manifest one day. See 1. Cor. 4.5.

8. The faithfull in the Old Testa- 25.35 ment, are said to bee gathered to their 2. Ki. Fathers: therefore the knowledge of 12.

our friends remaines.

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2. Loue never falleth away: therfore 1. Cor. knowledge, the ground thereof, re-13.8.

maines in another life.

10. Because the last day shall bee a Rm. declaration of the just judgement of God. Apoc. when he shall revvard every man ac- 21.12. cording to his worker: & if every mans Eccl. workes bee brought to light , much Rom. more the worker. And if wicked me 2.16. Shall account for every sale word, 12.36 much more shall theicle Beakers thefelues bee knowne. And if the persons be not knowne, in vaine are the worker made manifest . Therefore (faith . Con. the Apostle) Euery man fhall appeare; 9.10. to account for the workes the hee hath done in his body ore. See VVifedome, Chapter c. ver. inthough the respect of divertities of degrees & callings in 1. Cor Magistracie, Ministery, & Occonomie 35.24. shall ceafe; yea, Christ shall the ceafe to

rule,

rule, as he is Mediator, & rule all in all as he is God equall with the Father, &

the holy Ghoft.

The greatest knowledge that men can attaine vinto in this life comesas farre mort of the knovoledge which we hall have in heaven, as the knowledge of a childe that canot yet speake plaine, is to the knovvledge of the greatest Thilosopher in the VVorld. They who thirst for knowledge, let them log to bee Students of this Vinuerfity. For all the light by which wee know any thing in this VVorld, is nothing but the very shadow of God. But when we hall know God in heaven, we hallin him know the manner of the worke of the creation, the mysteries of the worke of our Redemption: yea, fo much knovvledge as a creature can possibly conceine & comprehend of the Creator , & his vyorkes. But vyhilest vyce are in this life, vvee may fay with lob; How little portion beare viee of bim ? And affure your felues with Syracides, that, There

are hid yet greater things then thefe bee, and that wee bane feene but a ferr of Gods workes. 2. They shall love God with as

perfect and absolute lone, as possibly a creature can doe. The manner of louing GOD, is to love him for himselfe: the measure, is to love him

waithout

L. Cor. 13.11.

eft embra Dei, & Deut. eft lunen fumi eis. Plate.

Pols. 6

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Eccl.

vuthout mensure. For in this life, (knowing Godbut in part) vice loue him but in pare : but vyhen the Elect in heaven hall fully know God, then they will perfectly love God. And for the infinite causes of love (which they hall knovy to be in him) they mall be infinitely rauified with the love of him.

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3. They shall be filled with all maner of divine pleasures , At thy right Pfal. hand (faith David) there are pleasures Pf. 36. for everyore. Tea, they shall drinke (faith 8. hee jour of the River of pleasures: For as foone as the foule is admitted into the actuall fruitio of the beatificall essence of God: the hath all the goodnesse, beauty, glory, and perfection of all creatures (in all the yvorld) united together; and at once presented vato her in the fight of God. If any bee in toue, there they fhall enjoy that which is more admirables if any delight in faireneffer the fairest beauty is dufty shadow to that: he that delights in pleasures. shall there finde infinite varieties, vvithout either interruption of griefe, or diffraction of painer he that loueth Honour, Shall there enjoy it, vvithous the diffrace of cankred enuy : he that louethereasure, shall there possesse it, and never be beguiled of it. There they I hall have knowledge voide of allignorance : health, that no fickenes

Chall

thall impaire: and life, that no death can determine. In a word, looke how farre this vvide voorld surpasseth for light, pleasures, & comfort, the darke & narrow vvombe, wherein thou wast conceined a childe: so much doth the VVorld to come exceede in joyer, folace, & confolation, this present world. How happy then shall we be, when this life is changed, and we thither translated?

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4. They shall bee replenished with an inspeakeable joy. In thy presence (faith Dauid) is the fulnesse of joye. And this joy shall arise, chiefly from the vision of God: and partly from the sight of the holy Angels, and blessed fouler of just and perfect men who are in blisse and glory with him.

Heb. 12.24.

But especially fro the blisfull fight of lefus the Mediatour of the Nevr Teflament, cur Emmanuel ', God made man. His fight will be the chiefe caufe of our bliffe and joy . If the Ifraeliter in lerufalem, fo shouted for joy, that the earth rang againes to fee Salomo crouvned; how shall the Elect rejoyce in Heaven, to fee Christ (the true Salomon) adorned with Glory? If John Baprift at his prefence did leape in his mothers viobe for joy, how shall wee exult for joy, when he will be, not onely with vs, but in vs in Heauen ? If the VV feman rejoyced to greatly to finde him

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him, a Babe lying in a manger : how Mat. great fall the joy of the Elect be , to 2.10. fee him fit (as a King) in his caleftiall Luk. Throne? If Simeon was loglad to fee 2.18. him en infant in the Tomple, prefented by the hands of the Prieft; how great hall our joy be to fee him a King, ruling all things at the right hand of he Father? If lofeph & Mary were fo joy- Luk. full to finde him in the middeft of the 2.16. Dodors in the temple: how glade shall our foules bee , to fee him fitting as lius Lord among Angels in heaven? This is dicere that joy of our Maker, which (as the mus Apostle faith) the eye hath not seene the quid eare hath not heard, nor the heart of manibi no can conceive: which because it cannot quid enter into vs, we shall enter into it.

s. Laftly, they shall enjoy this bliffe- dug. full and glorious effate for euermore. Cymb. Therefore it is tearmed everlasting lib.3. life, and Chrift faith, that our joy shall 1, Cor. no man take from vs. All other joyes Mat. (bee they never fo great) have an end. 25.21. Affuerus Feaft lafted an hundred and 16.21 eightie dayes: but he, and it, and all his Heft. joyes are gone. For mortall man to bei1.3. assumed to heavenly glory, to bee affociated to Angels, to be fatiated with all delights & joyes, but (for a time) were much; but to enjoy them for ever, without intermission of end, who can heare it; and not admirests who can mufe of it. & not bee amazed

ibi fit,

at it?

at it! All the Saints of Christ(as soone as they felt once but a true taste of these eternall ioyes) counted all the richer and pleasures of this life to be but I offe and dangin respect of that And therefore (with vncessand prayers, fasting, almes deeds, teares, faith & good life) they laboured to ascertaine themselves of this eternal life: & for the lose thereof) they willingly either fold, or parted with all their earthly goods & possessions.

Christ calleth all Christians Marchants, Lut. 19 & eternall life, a precious pearle, vehich a wife marchant wille purchase, though it cost him all

that hee hath, Matth, 13.

Alexander hearing the report of the great riches of the Bolterne countrey , divided forthwith among his Captaines & fouldiers, all his Kingdome of Macedonia: Hophaflion asking him what he meant in fo doing? Alexander answered, that he preferred the riches of India, (whereof he hoped (hortly to be Mafter) before all that his Father Philip left him in Ma-And fhould not Christians then prefer the eternall riches of heauen, fo greatly renovened, (which they fhall emoy ere long) before the corruptible trash of the earth, which laft but for a feafon?

Abraham and Sarah left their owne

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country and possessions, to clooke for c Het. a Citie, vehofe builder & maker is God: 1;. 16. & therefore bought no land, but onely a place of buriall. David prefer-def. rech done day in this place before a 48.10. thousand elfe vyhere : yea , to bee a Doore-keeper in the bouse of GOD, rather then to drivell in the richest tabernacles Elias earnestly be- eine. of wrickednesse. fought the Lord to receive his foule 19.14. into his Kingdome, & vvent willingly, (though in fa fiery chariot) thither. fr. Re. Paul (hauing once feene Heanen) con- 2. 15. tinually & defired to bee diffolued , that hee might bee with Christ. Teter (hauing espied but a glympse of that g Phil. eternall glory in the Mount) vvif hed, that hee might devell there all the dayes of his life; faving, h Master, it is good for us to bee heere. Hovy much better doth Peter novy thinke it to be in Heaven it felfe ? Chrift (alittle before i 70h. his death) prayeth his Father i to receiue him into that excellent glory. And the Apostle witnesseth, that (k for k web. the joy which was fet before him) hee indured the Croffe, & despised the shame. If a man did but once fee those joves, (if it vvere possible) hee vvould cndure an hundred deaths to enjoy that happinesse but one day. Saint Augustine faith, that he would Serm

bee content to endure the torments of San Hell, to gaine this joy, rather then to lofe etis.

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with the cruelty of torments, answer red with great courage of Faith : Fire Hiter. in Ca-Gallo ves Beafts, Breaking of my bones talog. quartering of my members, crushing Ires. my body, all the torments of the Divel lib. f. cent. together, let them come upon mee; fo! Valet. may enjoy my Lord lefus, and his King The like conflancy meyved dome. Policarpe, who could not by any ter-Enfes. rours of any kinde of death, be moo-116.4. ca.16. ued to dony Christ in the least meafure. VVith the like resolution and wered Bafil his perfocutors, when they would terrifie him with death; will never (faith he) feare death, wwhich NA can doe no more then restore me to him gid, de that made mee. If Ruth left her own Wit.B Batil. Countrey , & followed Naomi her Rutiz. mother in law, to goe & dwell with 1.40 her in the land of Canaan which was but a type of Heaven (only ypon the fame which me heard of the God of

Ifrael) (though the had no promife of

any portion therein) how shouldest

thon follow thy Holy Mother the

Church, to goe vnto Christ into the

heavenly Canaan, wherein God hath

given thee an eternall inheritance, allas

red by an holy Couenant, made in the

word of God figned with the blood of

his Son: and fealed with his Spirit and

Sacramets? This hall be thine eternal

la appi-

happinesse in the Kingdome of heaue, where thy life shall bee a Communion with the blessed Trimity; thy joy the presence of the Lambe; thy exercice, singing; thy ditty, Allelwah; thy Conforts, Saints and Angels; where youth flourisheth, that never vaxethe old; Beauty lasteth, that never fasteshiloue aboundeth, that never somethine continueth, that never stacketh: & life remaineth, that never endesh.

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Meditations directing a Christian hove to apply to himselfe verthout delay, the foresaid knowledge of God and himselfe.

T Hou feeft therefore, O man, how wretched and curfed thy flate isby corruption of Nature, without Christ: in so much that whereas the Scriptures doe liken wicked men vnto Lyons, Beares, Bulls, Horfes, Dogges, & fuch like fanage creatures in their lines: it is certaine, that the condition of an unregenerated man, is in his death more vile then a Dogge, or the filthiest creature in the world. the Beaft (beeing but made for mans vie) when hee dyeth, endeth all his miferies with his death. But man (endued with a reasonable, and an Immortall Soule, made after Gods Image, to serie God) when he ends the mi-

feries

feries of this life, must account for all his misdeeds; and begin to endure those miseries that never shall know No creature but man, is lyable to yeeld (at his death) an account for his life. The brute creatures not hauing reason, shall not bee required to make any account for their deeds: & good Angels, though they have reafon , ver hall they yeeld no account, because they have no firm. And as for euil Angels, they are vvithout all hope, already condemned: fo that they need not make any further accounts. Man onely in his death must bee Gods Accountant for his life.

On the other fide , thou feeft (0 Man) how happie and bleffed thy estate is, being truly reconciled vnto God in Chriff, in that (through the reflauration of Gads Image, & thy reflitution into thy Source gntie ouet other creatures) thou art in this life little inferiour to the Angels; and malt be in the life to come , equall to the Angels: Yea, ('in respect of thy Nature, exalted, by aperfonal votion, to the Some of God , & by him, to the plorie of the Trinitie) Superiour of the Angels : a Fellowo-Brother with Angels, in spirituall grace, & everlasting glery.

Thou haft feene hove glorious & perfect God is , and hove that all the

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chiefe bliffe & happineffe confifteth in having an eternall communion with his Majestie.

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Novy therefore (O impenitent finner) in the boyvels of Christ lests I intreat thee; nay, I conjure thee, as thou tendrest thine owne salvation, seriously to consider with mee, how file, how vame, how vile are those things, which stille retaine, & chaine thee in this wretched &ccursed estate, wherein thou livest; & doe hinder thee from the savour of God, and the hope of evernall Life and happinesse.

Meditations in the hinderances, which keepe backe a finner from the Pradice of Piesy.

Those hinderances are chiefly fe-

1. An ignorant mifface of the true meaning of certaine places of the Holy Scripture, and some other chiefe grounds of Christian Religion.

The Scrippares miltaken, are thefe:

1. Exech. 33. yerf. rq. 16. As within time former a finner repenteth him of his finne, I will blin out all, &c. Hence the carnall Christian gathereth: Thus hee may repent when hee will. It is true, vyhenlocuer a finner doth repent, God will forgiue: but the Text faith not, that a finner may repent

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Heb. 12.17. Luk. 13.24. 27.

2. Pet. 3.20.

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Scripture) when they would have repented, were rejected: & could not repent, though they fought it carefully with teares. Vyhat comfort yeelds this Text to thee who halt not repented, nor knowest whether thou shalt haue grace to repent here after ? 2. Mast. 11.26 Come unto mee, all you

that labour and are heavy laden, and I will give you rest . Hence the lewdest man collects, that hee may come unto Christ when he lift. But he must know, that no man euer comes to Christ, but he , who (as Peter faith) Having knowine the way of righteous neffe hath escaped the pollutions of the vivild.

through the knowledge of our Lord and To come vnto Saujour lefus Christ. Christ, is to repent and beleeve. And this no man can doe, except his heauenly Father draveth him by his

grace.

105.6.

3. Rom. 8.1. There is no condemnation to them wwhich are in Christ lefus. Truc: but they are fuch, wwbo walke not after the flesh, (as thou doeft) but after the Spirit, which thou diddeft neuer yet refolue to doe.

4.1. Tim. 1. 15. Chrift lesus came in to the VVorld to faue finners, erc. True. But fuch finners, who like Taul are conperted fro their wicked life: not like

thee

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thee, who fill continueft in thy lewdneffe , For that grace of God which Tit. 1. bringeth faluation toto all men, teacheth 11.12. vesthat denying ungodlineffe and worldly lufts, were should line foberly, richteously and rodly in this present world.

Prov. 24. 26. A just man falleth fenen times in aday, & rifeth, &c. (In a day) is not in the Text: VVhich meanes not falling into fin, but falling into trouble, which his malicious enemy plots against the just : & from Pf. 34 which God deliners him. And though it meant falling in and rifing out of finne:what is this to thee: whole falls all men may fee every day : but neither God, nor man, can at any time ice thy rifing agains by repentance?

6.1fa 64,6. All our righteoufresse are of filthy rags. Hence the carnall Chris flian gathers , That feeing the best worker of the best Saints are no better: then his are good enough; & therefore hee needs not much grieue, that his deuotions are fo imperfect. But Isaiah meanes not in this place, the righteous workes of the Regenerate:as, feruent prayers in the name of God: charitable almes from the bowels of mercy: fuffering in the Gospels defece the spoile of goods, & spilling of blood & flich works , which Paul calsthe Gals fruits of the fbirit : But the Prophet |22. making an humble confession in the

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name of the levish (hurch, when thee had fallen from God to Idolatry, acknowledgeth, that whilest they were by their filthy sins separated from God, as Lepers are by their infected fores, & polluted cloathes, from men; their chiefest righteousnesse could not but bee abominable in his sight. And though our best workes (copared with Christs righteousnesse) are no better then uncleane ragges; yet in Gods acceptation for Christs lake, they are called a valute rayment, yea, b pure fine tinns or shining, farre valike thy a Leopards spots, & a filthy garments.

3.8. b.A. poc.19.

e Ier. 13.33. d Zep. 3.4.

ep.

1.15. Rom. 5.8. Ioh. 9.

a Gal

1. Ioh. 3.9. 1. Ioh. 5.18.

7. lam. 3.2. In many things we fin all. True, but Gods children finne not in all things, as thou doeft; without either bridling their lufts; or mortifying their corruptions. And though the reliques of sinne remaine in the dearest children of God; that they had need daily to cry, Our Father which art in Heanen, forgine us our trespaffes: Yet in the News Testament, a none are properly called Sinners, but the unregenerate; but the Regenerate, in respect of their zealous endeauour, to serue God in vnfained holines, are every vybere called Saints. In fo much that Saint lohn faith , that vuhofoeuer is borne of God, finneth not; that is, liueth not in wilfull filthinesse; suffering sinne to raigne in him, as thou doeft . Deceive not

not thy felfe with the nam of a Chriflian: vyhofoeuer liueth in any cuftomary groffe fin , he liveth not in the state of Grace. Let therefore (faith Paul) &Tim. enery one that nameth the name of Christ, depart from iniquity. The Rogenerare finne, but vpon frailty : they repem, and God doth pardon; therefore they fine not to death. The Reprobate 1. Ioh. finne maliciousty, finfally , & delight 5.16. therein: fo that by their good will, lin mall leage them, before they will lease it. They will not repent, & God will not pardon. Therefore their fins are morrall, (faith Saint folm) or rather I bid. immorrall, as faich Saint Paul , Rom. 2.5. It is no excuse therefore to fay , VVe are all Sinners. True Christians (thou feeft are all Saints.

8. Lab. 23. 43. The thiefe converted at the last gaspe, was received to Paradise VV hat then? If I may have time but to say, when I am dying, Lond, have mercie open me: I shall like vise bee saued, But what if thou shall say, Mar. 7 And yet many in that day shall say, Mar. 7 Lord, Lord, and the Lord will not know them. The thiefe was saued, for he repetited: but his fellow had no grave to repent, and was damned. Beware therefore, least trusting to late Repentance at thy sast end on earth, thou be not driven to repent too late without end in hell.

9. 1. John.

o.t.lohn.t. The bloud of lesus Christ cleanseth vs from all sinne. And t. loh.2.

I fany man sinne, were have an Advocate with the Father, lesus Christ the righteous, &c. Oh cornsortable! But heare what S. John saithin the same place. My little children, these things write! unto you that ye sin not. If therefore thou leavest thy sin, these comforts are thine, else they belong not to thee.

10.Rom. 5. 20.VV here finme aboundeth, Grace did abount much more. Oh seveet! But heare what Paul addeth: VV hat shall wee say then? shall wee continue in sinne, that grace may aboud? God forbid, How shall we that are dead to sinne, liue any longer therein? Rom. 6. 1.2. This place teacheth vs not to presume: but that we should not despaire. None therefore of these promises, promiseth any grace to any, but to the penitent heart.

The grounds of Religion mistaken

are:

I. From the Doctrine of Instificarion by faith onely, a carnall Christian gathereth: That good workes are
not necessary. He commends others,
that doe good workes: but he perswades himselfe, that he shall be saued
by his Faith, without doing any such
matter. But he should know, that
though good workes are not neces-

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fary to lustification : yet they are neceffary to faluation: for vee are Gods workeman hip, created in Christ lefus vnto good vvorkes , which God hash predestinated that wee should wealke in them. V V holoener therefore (in yeeres of discretion) bringeth not forth good Tett, works after he is called, he cannot be faued: neither was he ever predestina-Therefore the Eph. ted to life eternall. Scripture faith, that Christ will reward every ma according to his works. Chrift 1.6. respects in the Aigels of the 7. Churches nothing but their works , & at Apre. the last day he will give the heavenly 22. 12. inheritance onely to them who have 2.3. done good works: a in feeding the hun- a Mat. gry, clothing the naked, ere. At that ba. Th. day, brighteoufneffe fhall vveare the 4.8. Crowne. No righteoufnesse, no crowne. No good works (according to a mans talent) no reward fro Ged:c.c.Rom. vnlesse it bee vengeance. To be rich in 2.8: good workes, is the furelt fundatio of our assurance d to obtaine eternall life. For good works are the true fruits of a true faith: which apprehedeth Christ Iola & his obedience, vnto Saluation. And non eft no other Faith equaleth in Chrift, but that which worketh by love : And put in fola the act of Inflificatio, that Faith which onely justifieth , is f neuer onely , but ocutus euer accopanied with good works: folus is the Tree with his fruits, the Sunne

Fulk.

Rhem. not.

Rom. 2. Cor.

di Ti. 26.19. e Gal. 5.6. f Fides

fola: Fides quith.

cat, ut

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2.26. 8 AA.

15.9.

bAA.

16.18. 1 Thef. with his light, the Fire with his beste, and V Vater with his morfure, And the faith which doth not justifie herfelfe by good works before men, is but fa dead faith, which will never justifie a mans foule before God. But a justifying faith spwifieth the heart, and h fanctifieth the whole man through out.

5.3. i Mat. 25.34.

Eph.1. Eccl.3. 24.

a z Pe. 1.16. b Ro. 3.29. 30. Ich. 19.

1. 2. prima QUATEre, fed Chri-

tto, in quo fi te per fidem inveneris, Certus.

esto te effe e. ledu.

II. From the doctrine of Gods eternall i Tradestination, & unchangeable Decree, hee gathereth that if hee be predestinated to bee faned hee cannot but bee fased: if to bee dammed , no meanes can doe any good. Therefore all worker of Piery are but in vaine. But he should learne, that God hath predestinated to

the meanes, as well as to the end. VV ho therefore God hath predestinated to be faued, which is the end, he hath c 1 Pet. likevvise predestinated to be first cal-Noli te led , justified and made conformable to in Deo the Image of his Sonne , which is in the b meaner. And they (faith & Peter) value are elect unto salvation, are also elect unto the Cantification of the Spirit. If

> therefore vpon thy calling, thou conformest thy selfe to the VVord and Example of Christ thy Master; and obeyest the good motions of the Holy Spirit, in leaving finne, and livings godly life : then affure thy felfe, that

thou art one of those, who are infallibly predeffinated to everlasting falnation

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uation. If otherwise, blame not Gods Predestination, but thine ovvne finne and rebellion. Doe thou but returne vnto God, and God will graciously receive thee, as the Father did the prodigall Sonne; and by thy conversion. it Thall appeare, both to d Angels, and men; that thou diddeft belong to his Election. If thou wilt not, why should God faue thee?

III. Vyhen a carnall Christian arbeheares, that man hath not free-will unto good, hee loofeth the reines to his owne corrupt will:as though it lay not in him to bridle, or to subdue it: Impliriely making God the Author of fin, in pit, fed suffering man to run into this neceslitie. But hee I hould knovy, that God do at gaue Adam free-vuil, to stand in his * miss. integrity, if he vyould: but ma abusing his free-will, loft both himfelfe & it. fpir. Since the Fall, Man, in his fate of coruption, hath free-will to enill, but not to good for, in this state, b vve are not faith the Apostle) sufficient to thinke a good thought. And God is not bound to Home eftore vs, vyhat vve loft fo wretchedv, and make no more care to recover gaine. But, as foone as a man is rege- foo arberated, the Grace of God freeth his will mto good, fo that hee doth all the good & Iierum fuum arbitrium perdidit. Ang. Ench. ad Lan. 30. b 2. Cor. 3.5. Per lapfum arbitrii libertas in na-

d Luk. 15.10. e Verf. * Magnas bomo liberr

Vires. cum conderetur, acce-

& lit. C. 3. Ecd. 7.29. Eccl. 15. 14

male utens libero bitrio, & fe.

pralibus manca, in supernaturalibus amissa est, donce

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things hee doth, with a Free-will: for To the Apostle saith , that c God of hi ovene good pleafure, worketh both the will and the deed in vs, who (as the Apostle expoundeth) d cleanse ou selves from all filthinesse of the flesh and Spirit, and finish our fanctification in the feare of God. And in this state, even 646,1m true Christian hath free-will; and as he increaseth in grace, so doth his willing che fir ft freedome: for e when the Sonne Cha make us free, then [hall wee bee free in deede : and , (Where the Spirit of the Lord is , there is libertie: for the Hole Spirit dravves their minds, not by Coaction, but by the Cords of Loue, Can 1.4. by illuminating their minds, to know the truth ; by changing the hearts, to love the knowne truth; and by enabling enery one of them (according to the measure of grace which he hath received) to doe the good trium. which he loueth. But thou wilt no vie the freedome of thy will, fo fara God bath freed it; for thou doeft may ny times viitfully (against Gods Law rur Itto the hazard of thy foule) the which if the Kings Lavy forbad (vo der the penalty of death, or loffed thy worldly state) thou wouldest m Idae. Make not therefore thy wante f 2. Cer. 3. 17. Voluntas humana pon libertate 26 tiam confequitur, fed gratia libertatem. Augs de grat.

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free will vnto good, to be so much the cause of thy sin, as thy want of a louing heart to serne thy heavenly Father.

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IV. VVhen the natural man heares, that no man (fince the fall) is able to fulfill the Lawy of God , and to keepe all his Commandements: Hee boldly prefumes to fin as others doe: he contents himfelfe with a fevy good thoughts: and if hee be not altogether as bad as the worft, hee concludes, that he is as truely regenerate as the best. And euery voluntary refufall of doing good or withstanding euill, hee counts the mposibility of the Lauv. But he hould learne, that though (fince the Fall) no man but Christ , who was both God and Man, did, or can perfe-Aly fulfill the whole Lavo: yet every true Christian, as soone as hee is regenerated, begins to keepe all Gods Commandements in truth, though he cannot in absolute perfe- g Pf. tion. Thus (with David) they 8 apply 119. heir hearts to fulfill Gods Commande | 112. sents, alwayes unto the end. And 2.28, hen the h Spirit of grace, which was 29. remifed to be more abundatly povo-12.10. ed forth under the Gospel, helpeth Quod hem in their good endeauour, & asi-juvat. eth them , to doe what hee commands Ang. hem to doe. And in fo doing, God Cor. ccepteth their i good will and endea- 3. 12.

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uour, in flead of perfect fulfilling of the Lavy; supplying out of the merits of Christ, who fulfilled the Lavy for vs vyhatfoeuer vyanteth in our obedience And in this respect S. John faith, than Gods Commandements are not burdenous And Saint Paul faith , I am able to de all things, through the helpe of him that strengthneth mee. And Zachary and Elizabeth are faid to walke in all the Commandements of the Lard, without reproofe. Heereupon Christ commende to his Disciples, the care of keeping his Comandements, as the trueft tellimon of our love vnto him. So farre there fore doth a man loue Christ, ashe makes conscience to walke in his Commandements: and the more vnto Christ is our love, the lesse vvill ou paines seeme in keeping his Lavv. The Lavves curfe (which vnder the Old Te flament was fo terrible) is vnder the Nevv, (by the death of Christ) about lished to the regenerate. The rigo which made it fo vnpoffible to ou nature before, is now, to the Neve borne, fo mollified by the Spirit, thatis feems facill and easie. The Apostle indeed pressed on the unconverted Ievves and Gentiles , the impossibility of keeping the Lavy, by abilitie of no ture corrupted. But when they have to

doe with regenerated Christians, the

require to the Lave (which is the me

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of righteousnesse) true a obedience in word & deede: the b mortifying of their mem- 1 %. bers: the crucifying of the flesh, with & Col the affections and lusts thereof: a refurre- 3.5. dion to nev uneffe of life: e vulking in Cal. the Spirit, touercomming of the world Rom. by fairb, so that though no man can fay 6.12. as Christ, & Which of you can rebuke d Ro. me of finne ? yet enery regenerated 6.4.5. Christian can fay of himselfe, VVhich of you can rebuke mee of beeing an e Gal. Adulterer, VVhoore-monger, Swearer, 1.25. Drunkard , Thiefe, Vfurer , Oppreffor, fi. 10h. Proud, Malicious, Couetous, a Prophaner g Joh. of the boly Sabboth, a Lyer, a neglecter of 3. 46. Gods publike feruice, & fuch like groffe 1 24. finnes ? elfe he is no true Christian. When a man casts off the conscience, i Reof being ruled by Gods Lave, the God oc. gives him over to be led by his owne Aulufts, the furest signe of a reprobate guffi-Thus the lavy , which fince optat the Fall, no man by his ovene naturall ut Pelagina ability can fulfill, is fulfilled in truth agnofof every regenerated Christia, through cat, the Gracious affiffance of Christs Holy polle legem Spirit. And this Spirit , God will k give prestato every Christian , that well pray for fi per it , and encline his heart to keep his Christi Lavves. & pa-

V. VVhen the vnregenerated man ce foheares that God delighteth more in the cit. k Lud. 1 1.13. Deus magis delectatur affectu quam ef.

fedu. Ambr.

invvard minde , than in the outvvard man: Then hee faineth with himfelfe. that all outward reverence, and profession is but either superstitious or fuperfluous . Hence it is that hee feldome kneeleth in the Church: that hee puts on his Hat in finging of Pfalmes, & the publike Prayers: which the prophane Varlot would not offer to doe, in the presence of a Prince, or a Noble man. And fo that he keepe his minde vnto God, he thinkes he may fashion himselfe (in other things) to the VVorld. He devides his thoughts, & gives fo much to God, & fo much to his owne luft: yea; hee will divide with God the Sabbath, and will give him almost the one halfe, & spend the other wholly in his owne pleasures. But know . O carnall Man, that Almightie GOD will not bee ferued by halfes, because hee hath created & redeemed the vibole Min. And as God detests the service of the outward Man, without the invvard heart, as Hypocrifie: fo hee counts the inward feruice without all externall reverence. to be meere prophanenesse: hee requireth both in his worthip. In prayer therefore bow thy knees, in withpeffe of thy Humiliation: lift vp thine eyes, and thy hands, in testimony of thy Confidence: hang downe thy head, and fmite thy breft, in token of thy Contrition: but especially call upon God with a fincere heart : ferue him holy, ferue him valolly , ferue him one- Mas. ly, for God and the Prince of this 6.24. vvorld, are two contrary Masters: & therefore no man can possibly serue both.

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VI. The vn-regenerated Christian holds the Hearing of the Goffell preached, to bee but an indifferent matter: which hee may vie, or not vie at his pleasure: but whosoever thou art that wilt be affured in thy heart that thou art one of Christ Elet Cheepe : theu must make a speciall care and conscience (if possibly thou canst) to heare Gods VVord preached: For, first, the preaching of the Gospell is the chiefe ordinary meanes which God hath appointed to convert the foules of all that he hath * predestinated to . Ad bee faued: therefore it is called, a the 13.43. power of God unto Saluation , to every ! Ro. one that beleeueth. And where this b Pro. Divine Ordinance is not, b the people 29. 18. perif b: and whofoeuer shall refuse it, e It shall bee more tolerable for the Land of Sodom & Gomorrah in the CM 41. day of ludgement, then for those people. Secondly, the preaching of the Gofpell is the d Standard or Enfigne of d 1/2 Chrift; to which all Souldiers and elect 11.12. People must affemble themselves. VV he this Enfigne is displayed, as vpon

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2 7/4. 2.2.3.

b 7.4c.

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10.14. d Hes. 11.6. e Ioh. 10.27.

Toh.3. 29. f Heb. 2.I.

Ich. 3. 47.

gr. Cor. 1.12.

h Luk.

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1 Ink 7 32.34 m.4.7.

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shall any drop of the b raine of his Grace light on their foules. Thirdly, it is the ordinary meaner, by which the Holy Ghoft begetteth Faith in our hearts, vvithout d vyhich vvee cannot please God. If the hearing of Christs

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elect sheepe, and of the e Bridegromes friend: then must it bee a fearefull

neglect or contemne to heare the preaching of the Gospell. Let no man

this foolis hnesse of preaching, it pleaseth God to faue them which beleeve. Their

in peace, vvithout caring for the preaching of the Gospell. Can men look for Gods mercy, and despise his

chers of his Gofpell) that despiseth you, despiseth mee. i Hee that is of God , heai Tob.

> not, because yee are not of God. Had not thek Ifraelites heard Phineas meffage, they had neuer wept. Had not John Baprife preached, the Ievves had never

> fied Christ , heard Peters m Sermon, their hearts had neuer beene pricked. Had not the " Ninimites heard Ionas

> preaching, they had never repented; & if thou

if thou wilt not heare and repent,

1 Pro. 28.9. t Luk. 3.5.

VII. The opinion, that the Sacraments are but Signes and Seales of Gods promise and grace unto us, doth not a little hinder Piery; whereas, indeed, they are Seales, as well of our feruice and obedience vnto God : which feruice, if we performe not vnto him, the Sacraments feale no grace vnto vs: But if vve receive them vpon the refolution, to bee his faithfull and penitent Seruants, then the Sacraments doe not onely fignifie and offer, but also feale and exhibite indeed the invvard spiritual graces, which they outwardly promise and represent. And to this end Baptisme is called the u vvashing of Regeneration, and renewving of |x 1. the Holy Ghoft , and the Lords Supper, & Cor. The Communion of the Body and Bloud of Christ. VVere this truth beleeved, the holy Sacrament of the Lords Supper vvouldbe oftner, and with greater reverence received.

VIII. The last, & not the least blocke, wherear Piery stumbleth in the course of Religion, is, by adorning Vices with the names of Vertues: as to call drunken carowing, Drinking of Healths: spilling innocent blond, Valour; Gluttony, Hospitalitie; Couctous-nesse, Thristines: VV horedome, louing a Mistresse: Simonie, Gratuity: Pride,

Gracefulnesse; Dissembling, Complement; Children of Belial, good selloves; VVrath, hastinesse; Ribauldry, Mirth. So on the other side, to call Sobrietie, in words & actions, Hypocrise: Almesdeeds, vaine glory: Devotion, superstition: Zeale in religion, Puritanisme: Humility, crouching: scruple of Conscience, precisenes, &c. & whiles thus we call euill, good; and good, euill; true Pietie is much hindred in her progresse. And thus much of the first hinderance of Piety, by mistaking the true sense of some special places of Scripture, & grounds of Christian Religion.

The second hinderance of Piety.

2. The enil example of great persons. The Practice of whose prophane lives they prefer for their imitation, before the preceps of Gods Holy VVord. So that when they fee the greatest men in the State, and many chiefe Gentlemen in their countrey, to make neither care nor conscience to heard Sermons, to receive the Communion, nor to fanctifie the Lords Sabbath, &c. But to bee Suvearers, Adulterers, Carovefers, Oppressors, &c. Then they thinke, that the ving of these holy Ordinances, are not matters of fo great moment: for if they vvere frich

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fuch great and wife men would not fet so little by them. Hereupon they thinke, that Religion is not a matter of necessity. And therefore where they should (like Christians) row against the streame of impiery, toward Heauen, thy fuffer themselves to bee carried with the multitude, downeright to Hell, thinking it impossible, that God will suffer so many to be damned. Vyhereas if the god of this world had not blinded the eyes of their minds: the holy Scriptures would teach the, that a Not many vrife 1.16. men after the flesh ,not many mightie, b loh. not many noble, are called, orc. But that 11.5. for the most part, the bpoor receive 19.13. the Goffell, & that c fevu rich me Shall 24. bee faued : And That hove foeuer many dMat. are called, yet the chosen are but fevu: Apoc. Neither did the d multitude ever fave 6.15. any from damnation. As God hath advanced men in greatnesse aboue others: fo doth God expect that they in Religion and Pretie, should goe before others: otherwise, greatnes abused (in the time of their Stevuardship) thall turne to their greater condemnation, in the day of their account. At what time finfull great res poand mighty men, as well as the poor tenter reft flaues and bond-men , shall wish, cruciathat the Rockes & Mountaines fhall fall buiur. upon them , and hide them from the pr. - 6.7.

ence

Sence of the Judge , & from his just deferned verath, it will prooue but a mife. rable folace, to have a great company of great men partakers with thee, of thine eternall torments. The multitude of finners doth not extenuate; but aggrauate finne, as in Sodom. Better it is therefore with a fevy to bee faued in the Arke than with the vyhole VVorld. to bee drowned in the Flood. VValke with the fevy godly, in the Scriptures narrouv path to Heaven: but croved not with the godlesse multitude, in the broad vvay to Hell. Let not the examples of irreligious great men hinder thy repentance : for their greatnesse canot at that Day exempt themselues from their ovvne most grieuous punif hment.

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The third hinderance of Pietie.

Eccl.S.

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3. The long escaping of descrued punis benent in this life. Because sentence (saith Salomon) is not speedily executed against an enill vworker, therefore the hearts of the Children of men are fully sein them to doe enill, not knowing that the bountifulnesse of God b leadeth them to repentance. But when his patience is abused, and mans sins are ripened; his suffice will at once both begin, and make an end of the sinner, and hee will recompence the sourcesse of his delay.

h Ro. 1.4. 2. Pet. 3.10. 1. Sd. 3.11. Exech.

19.3.

delay, with the grieususnesse of his punif hment. Though they vvere fuffered to run on the skore all the dayes of their life: yet they I hall bee fure to pay the vtmost farthing, at the day of their death. And vyhilest they suppose themselves to bee free from judgement: they are already finitten with iRom. the heaviest of GODS Judgements; a heart that can not repent. The Stone in the reines or bladder, is a gireuous paine that kills many a mans body: but there is no disease accomparable to the flone in the heart, vvhereof k Nabal died, & killed millions of foules. They refuse the tryall of Christ and his Croffe: but they are stoned by poenihells Executioner, to eternall death.

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Because many Nobles & gentle-scium. men are not fmitten with prefent Iud- k 2. gemet, for their outragious Suvearing, 25. 17. Adultery , Drunkennesse, Oppression, Prophaning of the Sabbath, and diffracefull neglect of Gods V. Vorf-hip and Seruice; they begin to doubt of divine Providence and Inflice. Both which two Eyer, they would as willingly put out in God, as the Philistins bored out the Eyes of Samfon. It is greatly therefore to be feared; least they will prouoke the Lord to cry out against them, as Samfon against the Philistins: Ind. By neglecting the Lavy, and vvalking 16.21. after their own hearts , they put out

aus-Ta-VON-TOY THY nap-Siav.

(as much

Ind.

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(as much as in them lyeth) the eyes of my Prouidence & Instice. Leade mee therefore to these chiese Pillars, whereupon the Realme standeth: that I may pull the Realme vpon their heads, and be at once auenged on them for my two eyes. Let not Gods patience hinder thy repentance: but because hee is so patient, therefore doe thou the rather repent.

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The fourth hinderance of Piety.

The Presumption of Gods mercy. For when men are justly continced of their fins, forthwith they betake themselves to this Shield , Christin mercifull: so that every sinner makes Christ the Patrone of his finne ; as though hee had come into the VVorld, to bolfter finne; and not to deftroy the verker of the Dinell. Heretipo the carnall Christian presumeth, that though hee continuetha while longer in his finne, God will not frorten his dayes. But what is this but to be an Implicite Atheist ? Doubting, that either GOD feeth not his finnes, or if hee doth, that hee is not inft: for if hee beleeveth that Godis just, how can he thinke that God, who for finne fo feverely punished others, can love him, who still loueth

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loueth to continue in fin ? True it is; Christ is mercifull. But to whom? onely to them that repent, and turne from iniquitie in Iacob. But if am bleffe himselfe in his beart, faying, I shall have peace, although walke according to the flubbornenesse of mine owne heart, thus adding drunkennes to thirft: the Lord will not be mercifull to him , cre. O mad men, who dare bleffe themlelues, when God pronounceth them accurfed! Look therefore hove farre thou art from finding repentance in thy felfe; fo far art thou from linany affirmance of finding mercy in quenti Christ. Let therefore the vuicked for-Take his vuaies, and the unrighteous his Deus. ovene imaginations, and returne unto the Eard, and hee will have mercie! opon him: and to our God, for hee's very readie to forgiue.

Despaire is nothing fo dangerous as eft ne Prefumption, For we reade not in te ocall the Scriptures, of about three or fpe, & foure, whom roaring Despaire ouerthrevy : But fecure Prefumption hath ent millions to perdition without speres As therefore the Dam- |de miiny novie. fels in Ifraet fang in their dances, Saul cor. had hald his thousand, and David his dia intenne thousand; so may I fay, that Def- cidas in .. paire of Gods mercy hath damined diciu. thousands , but the Presumption of Aug.

Tfa. 9.22. Deut. 29.19

Non

delinquenti, fed peccata recondonat Ifs. 55.7. 1 Sam. Metuendum cum mul.

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Gods mercy hath damned tenne though ands , and fent them quicke to Hell where novy they remaine in eternall torments without all helpe of eafe, or hope of Redemption, God spared the Thiefs, but not his Fellow. God fpa. red one, that no man might despaire: God spared but one, that no ma should Latro-Ioyfull affurance to a finner presume: that repents : no comfort to him that exemremaines impenitent. God is infinite m non eft mercie, but to them onely, vyho turne from their finnes, to ferue him in ho mita. lineffe, without which no man (hall tionis. fee the Lord, Heb. 12.14. To keepe thee fed co. therefore from the binderance of prefuntion: remember, that as Chriff is a Saujour, so Moses is an Accuser. Live therefore, as though there were no Gospell: die as though there vvere no Lave. Paffe thy life, as though thou vvere under the conduct of Moles: Depart this life, as if thou knevvest none but Christ, and him crucified. fume not, if thou wilt not perif h: Repent, if thou wilt be faued.

tionis. Ich. 5, 45.

fola-

Qui dat poenitenti venia. Bon dabit peccati poe. nitentiam.

Aug.

The fifth hinderance of Piety.

5. Euill Company, commonly termed Good-fellowves: but indeed, the Divels chiefe instruments, to hinder a vyretched finner from repentance and piety. The first figne of Gods fauour toa

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finner, is, to give him grace to forfake euill companions: fuch, who willfully continue in finne, contemne the meanes of their calling, gybing at the fincerity of profession in others, and maming Christian Religion by their ovvne prophane liues. Thefe fit in the feat of the Scorners. For, affoone as God admits a finner to bee one of his people; he bids him come out of Apor. Babylon. Euery levvd companion is a Babylo, cut of which, let every childe of God either keep himselfe, or if hee be in , thinke that hee heares his Fathers voyce founding in his care, Come out of Babylon, my childe. As foone as Luk. Christlooked in mercy vpon Peter, 22.62. hee vvent out of the company that was in the high Priefts Hall and vuept bitterly for his offence. David vowing (vpon recouery) a nevv life, faid: Avvay from mee, all you vverkers of Pfal. iniquitie. As if it vvere vnpossible to become a nevo man, till hee had shake off all old ill companions. The trueft proofe of a mans Religion, is the quality of his companions. Prophane companions are the chiefe enemies of Piery, and quellers of holy motions. Many a time is poore (brift (offering to be nevv borne in thee) thrust into the Stable: when these levvd companios, by their drinking playes and jeafts, take vp all the best roomes in the Inne of

thy

thy heart. Oh, let not the company of earthly finners hinder thee from the fociety of heavenly Saints and Angels.

The fixth hinderance of Piety.

6. A concealed feare, least the pradice of Piery should make a man (efpecially a yong man) to wwaxe too fadde & penfine; whereas, indeed, none can better joy, nor have more cause to rejoyce, then the pious and religious Christian. For as foon as they are justified by faith , they have peace with God, than which there can bee no greater Besides: they have already the Kingdome of Grace descended into their hearts: as an assurance, that (in Gods good time) they shall ascend in his Kingdome of Glory. This Kingdome of Grace confifts in three things. First,

Righteoufueffe, for having Christ righ-Rom. teousnesse to justifie them before God, they endeauour to live righteoufly before men. Secondly, Peace, for the peace of conscience imeparably followes a righteous connerfa-Thirdly , the joy of the holy Ghost; which joy is onely felt in the Peace of a Good conscience: and is se

Phil. great, that it a pafferh all understanding

No Tonque can expresse it, no beart can conceiue it, but onely hee that

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feeles it. This is that fulneffe of joy, which b Chrift promised his Disciples b Joh. in the midit of their troubles , a joy 16.24. that no man rould take from them. The feeling of this joy, David vpon his repentance begged fo earnestly at the hands of God : c Reftore mee to the loy 11.12. of thy faluation. And if the Angels in heaven a rejoyce fo much at the conver- dluk. 15.7. fion of a Sinner; the joy of a Sinner converted, must needs bee exceeding great in his ovene heart. It is e worldly ea. forrows , that herves fo timely ypon Car.7. mens heads, and fills the furrowes of their hearts with the forrowes of death . The godly forrows of the godly (when God thinkes it meet to try them) causeth in them Repentance not to bee repented of: for it doth but further their faluation. And in all fuch tribulation , they shall bee f Joh fure to have the f Holy Ghoft to bee 14.16. their Comforter; vvho vvill g make 17. our Confolations to abound through 82. Christ, as the sufferings of Christshall s.z. abound in vs. But vvhileft a man liveth in impiety, hee hath h no h 1fa. peace , faith Efay : his laughter is 1 Ecc. but madnesse (faith i Salomon:) his a. riches are but k clay, faith Abakuk: k.A. nay , the Apostle esteemes them no 1.6. better than I dung: (in comparison of I Phil. the pious mans treasure) all his joyes 3.9 hall end in vvoes, faith Christ. 6.25. Let L 2

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Let not therefore this falle feare hinder thee from the Practice of Piety.

Better it is to goe fickely (vvith Lazarus) to Heauen, then full of mirth and pleasure, vvith Diues to Hell. Better it is to mourne for a time vvith men, than to be tormented for ever vvith Diuets.

The Seventh hinderance of Tiety.

Fleres And laftly, The hope of long life ti fctfor , were it possible that a wicked res uliver thought this yeere to be his last pum TUS veere, this moneth his last moneth: tem . this vvecke, his last vvecke: but that pors mense; hee would change & amend his wic-Rides, ked life? No verily, he vyould vie the quum best meanes to repent, & to become non fit forfita But as the rich man in nevy man. ann the Gospell promised himselfe many dies. Th. yeeres to live in eafe, mirth and fulneffe; Mowhen hee had not one night to live THIS. longer: fo, many vvicked Epicures Luc .. falfely promife themselves the age of 12.19. 20. many yeeres, when the thread of their life is already almost dravvne out to an end. So leremy afcribes the cause of the Ievves fine and calamities to

L.9.

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The longest space betwixt a mans comming by the vvombe & going by the grave, is but fort: for Man that's

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borne of a VVoman , hath but a fhort, time to line. Hee hath but a fevr dayes, and those full of nothing, but troubles. And except the practice of Piery; hovy much better is the flate of the child that yesterday was baptized; and to day is buried, then Methufalems, vvho lived nine hundred fixty nine yeeres, and then died; of the tyvo, happier the Babe; because he had lesse sinne; and Quotifevver forrowes. And what novy die remaines of both , but a bare remem- moribrance? VV hat truft (hould a man repose in long life; seeing the vyhole life die eof mā is nothing but a lingring death? "im fo that as the Apostle protests, a man tur dyeth dasly.

Harke in thine eare , O secure fellove; thy life is but a puff of breath in quoe thy nostrels, trust not to it. Thy Soule que cu dvvells in a house of clay , that will mus, fall, ere it bee long; as may appeare by vita the dimnesse of thy Eyes, the deafnesse cres-of thy Eares, the vurinckles in thy cit. Cheekes, the rot teneffe of thy Teeth, the Vines. veakenes of thy Sinevues , the trem- 15. 31. bling of thy Hands , the Kalender in Ifa.z. thy boncs , the shortnesse of thy sleepe, and every gray haire, as fo many Summoners, bids thee prepare for thy long home. Come, let vs in the meane while vvalke to thy Fathers coffin; breake open the lidde : fee here, hovy that Corruption is thy Father , and the

pars vitæ&

VVorme

VVormethy Mother & Sifter: feest thou 17.14. how thefe are ? fo must thou be ere long, Foole, thou knowleft not how foone ! Thy Houre-glaffe runnerh apace, and in all places; Death meane-while waiteth in the thee. Homo The whole life of man (faue what eit fa. is fpent in Gods feruice) is but a fooleaurus. ry: for a man lines forty yeeres, before ulque ad 49. he knovves himfelfe to bee a foole; & annum deiade by that time hee feeth his folly , his life ub: 3 in finished. gnovit. Harke (Husbandman) before thou fe ville feeft many more crops of harueft , thy facud. vita felfe hali bee ripe : aud Death will cut con. thee downe with is fickle. Harke (Trafumpta eft. definan) ere many fixe moneths, goe Lusber oner , thy last moneth will come on: after which thou malt trace away, and trade no longer. Harke (most grave ludge) within a fewy Termes, the terme of thy life approacheth; wherein thou finit ceafe to judge others, and goe thy felfe to be judged. Harke (0 man of Gad) that goeft to the Pulpit; preach this Sermon, as if it were the last that thou mouldest make to thy people. Harke (Nobleman) lay afide the high conceit of thy Honour; death, ere it bee Mors long, e will lay thy honour in the duft; Scenand make thee as base as the earth, that cia li zonib. thou treadest vinder thy feete. Harke equat. (thou that no ve reades this Booke) affure thy

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The Practice of Piery.

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thy felfe ere it be long, there will be but two holes, where novy thy two eyes are placed : and others shall reade the truth of this leffon vpon thy bare skull, which now thou readest in this little Booke. Hovv foone I know not, but this I am fure of : that a thy time is appointed thy b moneths are de - 14.14. termined, thy c dayes are numbred, & b Iob. thy very d last houre is limited; beyond 14.15. which, thou shalt not passe. For 90.12. then, the first borne of death , moun- Dan. ted on his f pale Horse, thall alight at Stat thy doore: and (notwithstanding all fua thy VVealib, thy Honour, and the dies. teares of thy dearest friends) will carry vire. thee avvay bound had and foote , as his d lob prisoner, & keepe thy body vnder a 23 1; Loade of Earth, vntill that day come, 9. wherein thou must bee brought forth, 106 to a receive according to the things f Apo. vehich thou half done in that body, 6.8. whether it bee good or euil. Oh, let Cor. not then the falle hope of an vncer-11.10. b Pf. taine long life, hinder thee from becomming a present practizer of Reli- Het . a. gious Piety. God b offereth grace to Preniday , but vvho promifeth to mor- venia row? There are now in Hell many (poj &. young men, who had purposed to re- dit. pent in their old age : but Death cut liven di in castinum non fuopondit. Chry. Nemo tam divos habuit faventes Crastigum ut postit fibi polifice ri. Senec. Heb.3.13.

tken

them off in their impenitency, ere ever they could attaine to the time they fet for their repentance. The longer a man runs in a difeafe, the harder it is to be cured, for custome of sinne breeds hardnes of heart: and the impodiments which hinder thee from repenting novv, vvill hinder thee more,

when thou art more aged.

A vuise man being to goe a farre & foule iourney, will not lay the heauiest burthen vpon the vveakest And with what conscience canst thou lay the great load of repentance on thy feeble & tyred old age: vvhereas novy in thy chiefest strength thou canft not lift it, but art ready to stagger vnder it ? Is it vvisedome for him that is to faile a long & dangerous voyage, to lye playing and fleeping, vvhileft the vvinde serueth, & the Sea is calme, the Ship foud, the Pilot vvel, the Mariners strong: and then fet forth when the winds are contrary, the vveather tempestuous, the Sea raging, the Ship rotten, the Pilot ficke, and the Saylors languishing? Therefore, O finfull Soule, begin novv thy conversion to GOD, vvhilest Life, Health , Strength , and Youth lafteth: before those a yeeres dravy nigh, when as thou Shalt fay , I have no pleasure in them. God euer required in his feruice, the b first borne, & the c first fruits;

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and those to bee offered vnto him d Gen vvithout delay. So just a Abel offered 4.4. vnto God his firftlings, &farteft I.abes: and reason good that the best Lord should bee first, & best ferued. All Gods feruants Chould therefore re- e Ecc. member to ferue their (reator in the dayes of their youth : and fearly in the mor- f Gen. ning like Abraham, to facrifice vnto 22.3. God the young Iface of their age. Te & Gen. Shall not fee my face, faith lofeph to his 43.3. Brethren) except you bring your younger brother vvith you. And hovy Shalt thou looke in the face of lefus, if thou giuest thy younger yeeres to the Diuel, & bringest him nothing but thy blind, lame, and decrepit old age? Offer hMal. it unto thy Prince, faith h Malachie; If 1.8. hee will not accept fuch an one to ferue him , Hovy f hall the Trince of Princes admit fuch an one to be his servant? If the i King of Babel vyould i Dan. have young men (well favoured, & Such 2. Sa. as had abilitie in them) to fland in his 5.8. Palace; Shall the King of Heaven have none to stande in his Courts, but the blind and lame, fuch as the foule of David hated? Thinkest thou, when thou haft ferued Satan with thy prime yeeres; to satisfie God with thy dotage? Take heede, least God turne thee ouer to thy old Master againe, that as thou haft all the daies of thy life done his vvorke: fo hee may in the end pay

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thee thy vvages. Is that a fit time to undertake by the ferious exercices of repentance (which is the worke of workes) to turne thy finfull foule to God; when thou art not able with all thy ftrength, to turne thy vveary bones on thy foft bed ? If thou findet it fo hard a matter nove ; thou shalt finde it farr harder then. For thy fin will wax ftronger, thy ftrength will grow weaker, thy Conscience will clogge thee, paine will diffract thee. the feare of death will amaze thee, & the visitation of frieds will so disturbe thee, that if thou be not furnished a fore-hand, with store of faith, patience, and confolation, thou shalt not be able either to meditate thy felfe, or to heare the word of comfort from others: not to pray alone, nor to ioyne with others who pray for thee. It may bee thou halt bee taken with a dumbe palfie, or fuch a deadly fenfelefneffe that thou shalt neither remember God, nor thinke vpon thine ovene effate. And doeft thou not well deferue, that God hould forget to faue thee in thy death, who art fovnmindfull novy to ferue him in thy life? The feare of death will drive many at that time, to cry, Lord, Lord: but Chrift protesteth; that hee vill not then known them for his. Yea, many fiall then (like Efan) with teared (cesa

Mat. 12.

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seeke to repeat; and yet finde no place of repentance. For man bath not freewill to repent when he will, but when God will give him grace: and if mercy thewed her felfe fo inexorable, that thee would not open her gates to forender Suiters as Virgins; to fo earnest futers as knockers, because they knocked too late: How thinkest thou, that thee wil ever fuffer thee to enter her gates , being fo impure a wretch that neuer thinkest to leave sinne, till finne first leave thee, and didst nener vet knock with thine owing files, vpon the breft of a penitent And justly doth her Grace deny to open the Gates of heauen, when thou knockest in thine adversity, who in Apoc. thy prosperity vouldest not fuffer 3.10. Christ, vyhilest hee knocked, to enter in at the Doore of thy Heart. Trust not either late repentance, or log life: not late repentace; because it is morimuch to be feared , least that the repe-mur, tance which the face of death enfor- que ceth, dres with a man dying. And the ab ori Hypocrite, who deceived others in this give life may deceive himselfe in his death. Et pu. God accepteth none but Free-will bet. Offeriage: & the repentance that plea- under feth him, must bee voluntary, and not feneda of conftraint. Not long life; for old age prewill fall your the necke of youth: and as nothing is more fure then!

Mat. 25.11.

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death, so nothing is more vncertaine then the time of dying. Yea, oft-times when ripenesse of sinne is hastened by outragiousnesse of sinning, God fuddenly cutteth off fuch vicious liuers, either with the found, intemperatenesse, luxurie, surfet, or some other fearefull manner of fickenesse. Maiest thou not fee , that it is the euill fpirit to non that persovades thee to deferre thy Repentance till old age, vyhen Experience tells thee, that not one of a thoufand that takes thy course, doth ever attaine vnto it ? Let Gods Holy Spirit mooue thee not to give thy felfe any longer, to eate and drinke with the drunken, least thy Master send death for thee in a day, when thou look oft not for him, and in an houre that thou art not avvare of, and fo suddenly cut thee of & appoint thee thy portion with the Hypocrites, where [hall bee weeping and gna (hing of seeth. But if thou loueft , long life; feare God, and long for life euerlasting: The longest life heere, vvhenit comes to the period, vvill appeare to have beene but as a b tale that is told, a c vanishing vapour, a flitting d Thadove , a feeming . dreame; a glorious flower, growing and flourishing in the 2 morning, but in the evening cut downe and withered: or like a b V Veawers (huttle ; which by winding here and there, swiftly unwrindeth it selfe

Nequi ties vifinit effe fe. nem.

Mat. 17. 49

a Deut. 30.16. Pross. 3.1. Pf.3.2 Pf.34.

11. Oc. b Pf. 90.9.

clam. 4.14. d Pf. 109.23 e Pf.

67.5. Pet.1. 24.

g Pf. 90.6. h 1/4.

38.13.

Mark.

Luk.

to the end. It is but a i-moment, faith Othen the madneffe of Cor.4. man!that for a moment of k finfull pleafures, will hazard the loffe of an I E-31.35. 12 Cor ternall vvaight of glory! 4.17.

These are the seue chiefe hinderers of Piety, which must bee cast out like 16.9. Mary Magdalens seven Divels, before ever thou canst become a true Prastizer of Pietie: or have any found hope to enjoy either fauour from Christ by grace, or fellovo hip with him in glory.

The Conclusion.

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O conclud all, for as much as thou feelt, that viithout Christ, thou art but a flave of finne, Deaths vaffall, and VVormes meate, whose thoughts are vaine, vyhofe deeds are vile, vyhofe pleasures have scarce beginning, whose miseries neuer knovy end: VV hat wise man vocald incurre these hellish torments, though he might by living in fin, purchase to himselfe for a time, the Empire of Augustus, the riches of Crafus, the pleasures of Salomon, the policie of Achitophel, the voluptuous fare, and fine apparell of Diver? for vvhat fhould it availe a man (as our Saviour faith) to win the whole VV orld for a time; and then to lose his soule in Hell for ener?

And

2.3.

hove great is thy happinesse in Christ. and hovy vaine are the hinderances, the that debar thee from the same : be viare (as the Apostle exhorteth, if the deceitfulnesse of sinne. For that finne, which feemes now to be for pleasing to thy corrupt nature, will one day prooue the bittereft enemy to thy distressed soule: and in the meane while harden (vnawares) thine impe-

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Sinne (as a Serpet) Seemes beautiful to the eye: but take heede of the sting behind : whose venemous effects if thou knewest, thou wouldest as carefully fly tro finne, as fro a Serpent: for,

1. Sinne did neuer any man good, and the more finne a man hath committed, the more odious hee hath made himselfe to God, the more hatefull to

all good men.

nitent heart.

2. Sinne brought vpon thee all the enill crostes, loffer , difgraces, and fickeneffer that ever befell thee. Fooles (Gith Danid) by reason of their transgressions, and because of their insquiries, are afflitted. Ieremy in lamenting manner asketh the question: VV herefore in the living man forrowvfull? The Holy Ghoft answereth him; Man Suffereth for his sinne. Hereupon the Prophet takes vp that dolefull out-cry against finne. as the cause of all their miseries, VVoe

L.tors . 5.16.

Pf. 107

Lam.

3.30.

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eeft nove unto vs that ever we have finned.

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3. If thou doest not speedily repent thee of thy finnes, they will bring vpon thee yet farre greater plagues, loffes, croffes, shame, and judgements, then ever hitherto befell thee. Reade Leuit. 9.18. Gre. Deut. 28.15. Gre.

4. And laftly, if thou wilt not caft off thy finne; God (when the measure of Gen. thene iniquitie is full) will cast thee off 15.16.

for thy fin : for as hee is just, so hee hath povver to kill and cast into Hell, all hardned and impenitent sinners. If therefore thou wild avoid the curfed effect of sinne in this life, and the eternall wrath due thereto in the yvorld to

come, and bee affured that thou are not one of those, who are given over to a reprobate fenfe ; Let then (O finner) D.m. my counfell be acceptable unto thee:

breake off thy finnes by righteousnesse. & thine iniquities, by The ving mercy 2. Sa. towwards the poore: O let there (at length) 12.13.

bee an healing of thine errour. Nathan vied but one Parable, & Dauid was converted : Ionas preached but once to Niniue, and the whole City repen- Ion. 3.

ted : Christ looked but once on Peter, 5. Cc. and hee went out and wept bitterly. Lub. And now, that thou art oft, & foloue- 22.62. ingly entreated not by a Prophet , but by Christ the Lord of the Trophets: yea,

that God himfelfe , by is Embaffadors, doth pray thee to bee recociled unto him,

leaue

leaue off thine adultery, with David, repent of thy finnes like a true Niniuite; and whilest Christ looketh in mercy upon thee; leave thy wicked corruption, & vveepe bitterly for thine offences.

Content not thy felfe with that formall religion, which unregenerated men have framed to themselves, in stead of fincere deuotion: for in the multitude of opinions, most men have almost lost the practice of true Religion. Thinke not that thou art aChristian good enough, because thou doest as the most, and art not fo bad as the worft: No man is fol vvicked, that hee is addicted to all kinde of vices (for there is an Antiparhie tyvixt fome vices:) But remember that Christ faith : Except your righteousnesse shall exceede the righterusneffe of the Scribes and Pharifes, yee shall in no caso enter into the Kingdome of Consider with thy felfe, Heauen. hovy farre thou commest short of the Pharifes, in fasting , praying , frequenting the Church, and in giving of Thinke with thy felfe hove many Pagans, who never knevy Baptifme; vetin morall vertues, and honeftie of life , doe goe farre beyond thee. Where is then the life of Chuilt thy Mafter ? and hovy farre art thou from being a true Christian ? If theu doft willingly yeeld to live in any one groffe

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Mark. 6.10.

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I . Pet.

groffe finne, thou canft not have a regenerated Soule: though thou reformed thy felfe like Herod, from many other A true Christian must have respect to walk in the truth of his heart, in all the Commandements of God alike: for (faith S. Iames) Hee that [hall offend in one point of the Lavu (wilfully) is guiltie of all. And Peter bids vs lay afide (not fome, but) all malice, guile, and hypocrifie, &c. On finne is enough to damne a mans foule, without repentance : dreame not to goe to Heaven by any neerer, or eafier way the Christ hath trayned vnto ve in his The way to Heauen is not VVord. easie or common, but strait and narrovo: Mat. yea, fo narrouv, that Christ protesteth, 7.11. that a rich man Shall hardly enter into 19.23. the Kingdome of Heaven, and that those Mair. vvho enter, are but fevu: and that those 7.14. fevr cannot get in, but by frining: and 14. that some of those vvho frine to en- Luk. ter in, I hall not be able. This all Gods Saints (whileft they here lived) knew vvell; when with fo often fasting, fo earnest prayers, so frequent hearing the VVord, and receiving the Sacraments, and with fuch abundance of teares, they denoutly begged at the hand of God, for Christs fake, to bee received into his Kingdome.

If thou will not beleeve this truth: affure thee that the Diuell, which per-

fvvades

Mat.

26.1.

Tr.

forvades thee novo, that it is easie to attaine Heauen, will tell thee hereafter, that it is the hardest businesse in the world. If therefore thou art desirous to purchase found assurance of saluation to thy Soule, and to goe the right & safe way to Heauen: get forthwith (like a vusse Virgin) the Oyle of Piery in the Lampe of thy conversation; that thou maiest be in a continual readinesse to meete the Bridegroome, whether he commeth by Death, or by Judgement. VVhich, that thou mayest the better doe, let this be thy daily practice.

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Hovy a prinate man must begin the morning with Piety.

S soone as eyer thou awakest in The morning, keepe the doore of thy heart fast thut; that no Earthly thought may enter, before that God be come in first: and let him (before all others) have the a first place therein. So all euill thoughts either will not dare to come in: or shall the easier bee kept out : and the heart will more fauour of piety & godliveffe all the day after. But it thy heart bee not (at thy first waking) filled with some meditations of God & his VV ord; and dreffed like the Lampe in the Tabernacle, every Morning & Evening with the Oyle Olive of Gais VVerd;

a Primitia
oris O'
cordis
Deo offereda
Amb.
in Pf.
119.
Exod.
27.20.

Sxed.

Word; and perfumed with the sweete.
Incense of Prayer: Satan will attempt
to fill it with worldly cares, or fleshly
desires, so that it will grove unfit for
the service of God, all the day after sending forth nothing, but the stench of
corrupt & lying words, and of rash and
blasphemous Oathes.

on & th

ty at Te

Begin therefore enery dayes worke, with Gods VV ord & Prayer. And offer vp vnto God vpon the Altar of a a contrite heart, the b groanes of thy spirit, and the calues of thy lips, as thy morning sacrifice, and the first fruits of the Host day: and as soone as thou avvakest, say vnto him thus:

A short Soliloquie, when one first wakes in the Morning.

M's foule visiteth on thee, O Lord, Pfal.
More then the Morning VVatch 130.6.
watcheth for the Morning, O God, therefore bee mercifull unto mee, and bleffe
mee, and cause thy face to shine upon
mee: fill me with thy mercy this morning, so shall I rejoyce and be glad all my
daies.

Meditations for the Morning.

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Then Meditate,

1. Hove Almighty God can (in the Refurrection) as easily raise up thy body out of the Grave, from the Sleepe of death; as hee hath this Morning wakened thee in thy Bed out of the fleepe of Nature. At the dayvning of which Resurrection day, Christ Chall come to bee glorified in his Saints : and every one of the bodies of the thoufands of his Saints (being fashioned like vnto his glorious body) shall shive as the Sun. All the Angels Thining likevvise in their glory: the body of Christ furpassing them all in splender & giory: and the Godhead excelling it. If the rifing of one Sun, make the morning skie foglorious; what a bright shining and glorious Morning will that bee, when fo many thou fand thou fands of bodies, far brighter then the Sume, fhall appeare and accompany Christ at his glorious traine, comming to keepe his generall Sessions of Righteousnesse, and to judge the vvicked angels, and all vngodly men? And let not any transitory profit, pleasure, or vain glory of this day, cause thee to lese thy part and portion of the Eternall

Pf.99.

27 hef. 1 10. Inde b.14.

Phil. 3. 21. Matt.

13.43. 0.17. 2. Luk.

9.31.

A8.

1. Cor. 6.3. Jude

bliffe and glory of that day, which is properly termed the Resurrection of Luk. the just. Beafts have bodily eyes to fee the ordinary light of the day: butendeavour thou with the eyes of Faith, to fore-fee the glorious light of this

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2. That thou knowleft not how 1. Per. neere the cuil fpirit (which night & 5.8. day like a roaring Lyon, walketh about 106.1.7 feeking to devoure thee) was vnto thee 10. vvhilest thou sleepest, & vvast not able Pf. 121 to helpe thy selfe: & that thou knowest 7.00 not what mischiese hee would have 19.11. done to thee , had not God indged thee Gen . & thine, with his ever-waking prout- 2. Ai. dence, & guarded thee with his holy 6.16. and bleffed Angels.

3. If thou hearest the Cocke crow; 22, 61. remember Peter, to imitate him: and 62. call to minde that Cockecro ving found 20.14. of the last Trumpet, which shall waken leb 3. thee from the dead. And confider in what case thou art, if it sounded! novv: and become fuch , as thou! Galwouldest wish to bee then, least at lo cathat day thou wilt wish, that thou hadft fuas neuer feene this : yea , curle the day of Lairo thy naturall birth , for want of being quit newborne by spirituall grace. When the Cocke crowes , the Thiefe &c. despaire of his hope, and gives over Amb. his nights enterprize : fo the Diuell Hexa. ceafeth to tempt or attempt any fur-11.5.4.

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Pf. 139. 2.3.

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is about thy bed. & feeth thy downe lying, & thy vp-rifing, vnderstanden thy thoughts, & is acquainted with all thy wayes. Remember likewife that his Holy Angels, vvho guarded & watched ouer thee all night, doe all behold how thou wakest and rifest Doe all things therefore as in the awa full presence of God: and in the fight

5. As thou art putting on thine an

of his holy Angels.

parell remember , that they were fin of given as coverings of thame , bein inv the filthy effect of finne: & that the the are made but of the offalls & exce the ments of dead beafts : Therefor cour whether thou respect the stuffe, or the first institution, thou hast so little can rent to be proude of them: that thou ha givi great cause to bee hubled at the sight and and wearing of them; seeing their cess chest apparell are but fine couers of the foulest share. Meditate rather; that sigh thine apparell ferues to couer the rath hame; & to fence thy body fro colding in thou shouldest be as carefull to come ing thy Soule with that wedding Garmen at it which is the Righteon snells of Cirist, And (because apprehended by our faith cons

19. Mat. 22.11. R com.

called the Righteoufnesso of the Saints Conn Lea

Leaft, whilest wee are rich apparelled in the light of man , wee be not found Phil. to walke naked, (so that all our filthi-13.9. nessed, (10 that all our filthApoc.
nessed be seene) in the sight of God.

19.18.

But that with his righteous fiels (as with
a Robe) we may couer our selues from
berpetual shame: and shield our soules
from that fiery cold that will procure
infernall weeping, and gnashing of
all teeth. And with all consider, how
self blessed a people were our Nation
we if enery silken shite did couer a sanight shifted soule. And yet a man would
thinke, that on whom God bestowerd thinke, that on whom God bestoved much of these outward blessings; fit of them hee mould receive greatest the therwise; their reckoning will proue the heauier in the day of their secount.

for count.

th 6. Confider, how Gods mercy is conewed vnto thee cuery morning, in the funing thee (as it were) a new life:

and in causing the Sunne after his vntessant in causing the Sunne after his vntessant in the light. Let not then his glorious ight burne in vaine: but preuent the tather (as oft as thou canst) the Sanne rising, to give God thankes: & kneeting downe at thy bed-side, salut him to the day-spring with some deuous 15.23.

Antelucanum, or Morning Solitoquie: ith containing an hubble confession of thy sant seal of the parden of all thy saults, a med than-

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thankefgining for all his benefits, & crauing of his gracious protestion to his Church, thy felfe, and all that doe be long white thee.

Briefe directions how to reade the Had Scriptures, even overy yeere over, with ease, prosit, and reverence.

B Vt for as much, that as Faith is the foule, so reading and meditation of the VV ord of God, are the Parents of prayer. Therefore before thou prayed in the Morning, first, reade a Chapte in the VV ord of God, then meditate while with thy selfe, how many excellent things thou canst remember of of it:

As first, what good counsels or en hortations to good worker, and to ho

life.

Secondly, what threatnings of lugements, against such and such sinne & what fearefull examples of Cod punishment or vengeance, vpon sud and such sinners.

Thirdly, what bleffings God promfeth to Patience, Chaftity, Mercy, Amef-deeds, Zeale in his Service, Charty, Faith, and truff in God, and fuch like Christian vertues.

Fourthly, what gracious deline rances God hath wrought: and what speciall blessings hee hath bestowe

vpor

vpon them, who were his true and zealous feruants.

Fiftly, apply these things to thine owne heart, & reade not these Chapters, as matters of Historical discourse, but as if they were so many Letters or Epifles fent downe from God out of heaven vnto thee : for vuhatfoever is vuritten, is vuritten for our learning, Rom. 15.4.

Sixtly, reade them therefore with that reverence, as if God himfelfe stood by, and spake these words vnto thee, to excite thee to those verties, to diffyvade thee from those vices affuring thy felfe, that if fuch finnes (as thou readest there) bee found in thee without repentance, the like plagues vvill fall vpon thee : but if thou doest practife the like Piety and vertuous deedes, the like blessings shall come vnto thee and thine.

In a word, apply all that thou readest in holy Scripture, to one of these 2. heads chiefly; either to confirme thy faith; or to increase thy repentance: Epitefor as Sustine & Abstine , beare & for- ai beare, was the Epitome of a good Philosophers life : fo Crede & Resipisce, beleeue and repent is the whole summe of a true Christian profession. Chapter thus read with understanding, and meditated with application, vvill better feed and comfort thy foule,

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than fine read and runne over without marking their scope or sense, or mai-In the king any vie thereof to thine ovvne Cano-If in this mannet thou shalt felfe. nicall read three Chapters every day: one in ·Bkes fo he the Morning, another at Noone, and the old Te third at Night, (reading fo many Pfale Ramet mes in flead of a Chapter, as our Church 4re 931 Chap but di Liturgy appoints for Morning Euening praiers) thou shalt read over Aributing all the Canonicall * Scripture in a yeare, the except fixe Chapters, which thou 150. maift adde to the taske of the last day Pfalmer in of the yeere. The reading of the Bible te 60. in order, will helpe thee the better to parts, thou understand both the History and Scope Chale of the holy Scripture. And as for the b find Apocrypha, being but penned by mans but 841 which firit; theu maiest read them at thy being pleafure: but beleeve them fo farre as adacd to 260. they agree with the Canonicall Scripture, which is indited by the Holy nüber Ghoft. ofthe

Chap. But it may be thou wik fay, that thy in the bufinesse will not admit thee so much Teffament) will amount to 1101. dwiding winch by three into 365. (the member of the dayes of the yeare) there wall remaine but fixe. which theu mayeft dispose of as is preferabed to Hos wiginss dues libras lege cum Apocryphin vero mitt babean nogotii : has santum findrofe meditare Seripturai , quas in Ecclefia confidenter legimous. Multo prindentieres te C Religiofores fuerunt Apoftoli. O primi Epifcope veritaits duces , qui nobe eas tradiderunt. Tu igitur cum fis filrus Ecclefia nor transgrediaria thiss terminos. Ac veteris Testamente (bt auctum eft ruiginti de s medstare libros. Cirill Hiteron, Catechif.

time.

time, as to read every Morning a Chapter, &c. O Man, remember that thy life is but short, and that all this business is but for the vie of this short life: but solverion or damnation is everlasting!. Rilevp therefore every morning, by so much time the earlier: defraud thy foggy flesh of so much sleepe, but robbe not thy soule of her foode, for God of his feruice: and serve the Almighty duely vyhilest thou hast time and health.

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Having thus read thy Chapter, as thou art about to pray remember, that God is a God of cholineffe , whereof he c Exo. warneth vs by repeating fo often, d 20.36. Beye Holy: for I am Holy. And when 21.44. he denoured with a sudden fire e Nadab @ 19. and Abihu, for offering vnto him incense, with ffrange fire, (like those . 1. now a dayes who offer Prayers from Pet. 2. hearts fraught with the fire of luft and f Len malice) the Lord would give not 10.2. other reason of his Iudgement but this, I will be fantified in them that come Verf.3 neere mee. As if he mould have faid; If I cannot be fanctified by them who are my femants, in ferning mee with that Holynesse that they should; I will be fanctified in them , by confounding them with my just Judgements, which their levydnesse doth deserve. God therefore cannot abide any wilfull vncleanenesse, or filthinesse

in then

that hee commanded the Israelites, & that when they were in Campe against be their Enemies, they should digger kn hole with a peadle, and couer their context of the contex

in them who ferue him : infomuch pa

If he will have men to be so holy in time of VVarre in the Field in how much more holinesse expecteth he at our hands, in time of peace, in our houses? Therefore said Zophar in Iob: If thou prepare thine heart, and strech out thine hands towards God to pray: if iniquitie bee in thy hand, put it farre away, and let no

For as Esay saith; If there bee any uncleanesse in our hands (that is, any sin whereof we have not repented) though the weeftreth out our hands unto him, and of make many prayers, the Lord will hide hu eyes from vs, and will not heare our Prayers. Therefore before thou prayeft, let God see that thy heart is

forrovvfull for thy linner and that the minde is refolued (thorow the affifiance of his grace) to amend thy faults. And then having washed thy felfe, and adorned thy body with ap.

parell

Deut. 23.13. 14.

Job 11.

Ifa.2.

nuch parell, which befeemeth thy calling, ites, & the Image of God, which thou ainst bearest, shur thy chamber doore, and tgea kneele downe at thy bed side, or heir some other convenient place; and in teuerent manner lifting vp thy heart, from together with thy hands and eyes, as in the presence of God, who Goeth the the presence of God, who seeth the the invard intention of thy soule; offer vp filth onto God from the Altar of a contrite thee heart; thy prayer as a Morning facrie for fice, through the Mediation of Christ, ield in these, or the like voords.

A Prayer for the Morning.

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Most mighty and glorious God, 2. K. and O ful of incomprehenfible Povver tul or incomplete the very the very the whole glory the very tes. Heauen of Heauens is not able to con-vn- taine: look downe from heauen, vpon fin mee thine vnvvorthy feruant, who and of thy Throne of Grace. But looke vpon bide mee, O Father, through the merits and our mediation of lefus Christ , thy beloued Heb.4. nou Son , in vuhom onely thou art well 16. ttis eleafed. For of my selfe 1 am not 9.18. thy worthy to stand in thy presence of Mar. thy contains in thy presence, or Mar. of peake with mine uncleane lips, to 3.17.

If a. 3.

If a

fince

fince in iniquity: fo that I have broken all thy Holy Commandements by finfull motions, vncleane thoughts, enil words, and wicked workes: omitting many of those duties of Pietie which thou requireft for thy fertice , and commissing many of those vices. which thou (vnder the penaltic of thy displeasure) hast forbidden (Heere thou mayest confesse vnto God thy fecret fins, which doe most burthen thy conscience: with the circumstances of the time, place , perion, and manner, how it was committed, faying, But more especially, 0 Lord, I doe here with griefe of heart con feffe unto thee, &c.) And for these my finnes, O Lord I stand here guilty of thy Curfe with all the miseries of this life, and euerlasting torments in Hell fire, vvhes this vyretched life is ended, if thou mouldst deale with mee according to my deferts. Yea, Lord , I confesse, that it is thy mercy wobich in dureth for euer, and thy compassion wohich never failes : that is the cause that I have not beene long agoe confuned, But with thee, O'Lord, there u mercy, and plenteous redemption In the multitude therefore of the mercy, and confidence in Christs merits I intreat thy ditine Maiestie, that

thou evouldest not enter into Iudge

The Practice of Piety.

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Deut.

17.26.

Dan.

9.11. Gal.

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E d. 9.13.

Lam.

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went with thy Seruant, neither bee extreme, to marke what I have hitherso done amiffe: for if thou doeft , then no Pf. 140 flesh can bee justified in thy fight , not any living stand in thy presence. But bee thou mercifull wnto mee, and wash away all the uncleanesse of my finne, with the merits of that precious Blood , which Icfus-Christ hath med for mee. And feeing that hee hath borne the burthen of that Curfe , which was due to my transgressions, O Lord, deliver mee from my finner, & from all those Judgements which hang over my head, is due vnto me for them : And fepa- 12. rate them as far from thy presence, as the East is from the VVest; bury them in the wiall of Christ; that they may never Col. 2. have power to rife vp against me, to hame me in this life, or to con- 56. demne me in the VVorld which is to come. And I befeech thee, O Lord, Pf. gt. not onely to wash away my sinnes, 7.10. with the blood of thine Immacuate Lambe; but also to purge my heart , by thy holy Spirit , from the droffe of my naturall corruption: that may feele thy Spirit, more & more killing my finne, in the power & pra- Gal.4 tice thereof; fo that I may with more 24. 25. freedome of mind & liberty of wall, erve thee the enerlining God, in righ- Luk. coufneffe Sholineffe, this day: And give 74.75

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24.13.

affiftance of the fame thy holy Spirit, I may perseuere, to be thy faithfull & unfained feruant vnto my lives end, that when this mortall life is ended, may be made a partaker of immortality, and everlafting happinesse in the Heavenly Kingdome. In the meane time, O Lord, whileft it is thy bleffed will and pleafure, that I may continue to fpend and end that small number & remnant of dayes, which thou ha appointed for me to live in this valle of milery : Teach me fo to number m dayes, that I may apply my heart until vissedome : and as thou doest adde dayes vnto my life; fo, good Lord, 1 beleech thee adde repentance and a mendement to my dayes; that asl grovy in yeeres, to y may increase in Grace & fauour with thee, and all the people. And to this end, give vnte mee a fupply of all those graces which thou knowest to be wanting in mee; and necessary for me, with a encrease of all those good gifts wherewith thou haft already endowed me: that fo y may bee the better end bled to leade luch a godly life & bone conversation : as that thy name may thereby be glorified, others may take

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more replenished with the joy of the Holy Ghoft. And here. O Lord, accor- Eph. 1: ding to my bounden dutie, I give thee Mat. most humble and heartie thanks for 25. 24. all those bleffings, which of they goodnesse thou hast bestowed upon mee: And namely, for that thou haft of thy free love, according to thene eternall purpose eletted mee , before the fundation of the VVorld was laid, vnto 9.6. Caluation in lefus Christ: for that they Eph.4. haft created mee after thine owne 1-24 mage. & haft begun to restore that in 10. mee, which was loft in our first Patents: for that thou haft effectually called me by the working of thy Spirits in the preaching of thy Gospell , and the receiving of thy Sacraments, to the knowledge of thy faing grace. and obedience of thy bleffed will: for that thou half bought and redeemed me with the blood of thine onely berotten Sonne, from the torment of Hell, and thrall of Saran: for that thou haft, by Faith in Christ , freely justified me, who am by nature the childe of warath: for that thou hast in good measure inclified me by thy holy Spirit, and just me so large a time to repent, together with the meanes of Repenance. I thanke thee likewife, good Lord, for my life, health, wealth, foode. ayment, peace, prosperity and plenty: and for that thou hast preferred me

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poly Angels to pitch their Tents round Pf.3.7 about mee, for my defence and fafety, in my going out and comming in, as thou hast promised they should doe Pf. 34 about them that feare thy name, For " into thy hands, O Father, I doe here commend my foule and body, my actions, Luk. and all that ever I have, to be guideds defended, and protected by thee: being affured, that whatfoeuer thou takest into thy custody, cannot perish, nor fufferany hurt or harme. And if at any time this day, I shall through Neh. frailtie, forget thee; yet Lord, I be- 13.31. feech thee, doe thou in mercy romember mee. And I pray not vnto thee . O Father, for my felie alone, but I befeech thee alsoo bee mercifull vnto thy whole Church and chosen people, wherefoeuer they live vpon the face of the earth. Defend them from the rage and tyrannie of the Dinell, the VVorld, and Antichrift. Give thy Golpell a free and a joyfull passage thorow the VVarld, for the conversion of thefe, who belong to thine Election and Kingdome.

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Bleffe the Churches and Kingdomes (wherein we line) with the continuance of Teace, Inflice, and true Religion. Defend the KINGS & QVEE-NES. Maiefies fro all their enemies, & trant the a long life, in all happinesse

to raigne cuer vs. Blede the Princes

Pf. 19.

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72.15. cious LADY ELIZABETH. Tim. their mother. Encrease in them all Heft.6. Heroicall gifes, and Spirituall graces, which may make them fit for thefe places, for which thou hast ordained them. Direct all the Nobilitie, Bifhops Minifters , and Magistrates of this I Tres. 2.2, Church and Commonwealth, to go uerne the Common in true Religion, In flice, Obedience, and tranquillity. Bee mercifull vnto all the Brethren which feare thee, and call vpon thy name And comfort as many among them Inm. 5.15. as are ficke & confortleffe in body.or in minde: especially, bee fauourable to all fuch as fuffer any trouble or perfecution for the testimony of the truch, and holy Goffel: And give then Heb. 1. a gracions deliverance out of all the troubles, which way it hall feeme be 1. Cor. to thy visfedome: for the glory of the 10.13. 2Tim. Name, the further enlarging of the Truth, and the more ample increase 2. Cor. of their owne comfort and confols 1.5. Oc. tion. Haften thy comming, O blefe Saujour , and end these sinfull dayes And give me grace, that like a vuil Virgin, I may bee prepared with Ord Mist. in my Lampe, to meete thee th fweete Bride-groome of my Soule, Uc. thy comming: whether it be by the day of death, or of Indgement : An then, Lord lefus, come when the

The Practice of Piety.

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10.

wilt: euen Lord lesus, come quickely. Apoc. Thefe, and all other Graces, which 22. 20 thou knowest needfull and necessary for mee, this day and euermore, I humbly begge and crave at thy hands, O Father: gining thee thy glory, in that forme of Prayer which CHRIST himselfe hath taught me to fay vnto thee:

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Our Father which art in Heaven. Hallouved bee thy Name, &c.

> Meditations to firre us up to Morning Prayer.

F when thou art about to pray, Satan hall fuggest that thy prayers are too long, and that therefore it were better either toomit prayers, or els to cut them horter: meditate that prayer is thy piritual facrifice, where with God w well pleased: And therefore it is so displeasing to the Divell, and so irkfore to thy flesh. Bend therefore thy Affections (will they, nill they) to to holy an exercise: affuring thy selfe, that it doth by so much the more please God, by how much the more it is unpleating to thy flef h.

2. Forget not how the holy Ghost puts it downe as a speciall note of reprobates: They call not upon the Lord: They call not upon GOD. And when 1.33. Eliphaz fupposed that lob had cast of 4.

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Pf.115

the feare of God, and that God had caft Tob out of his fausur; he chargeth him, that he restrained prayer before God: making that a fure note of the one, and a fufficient cause of the other. On the other fide, that God had promifed, that vvhofoeuer Chall call on his name, Thall be faued. It is certaine, that he 10. 13. who maketh no confcience of the du-

tie of prayer, hath no grace of the holy Spirit in him. For the Spirit of grace & Zach. of prayer, are one: and therefore grace & prayer goe together. But he that can from a penitent heart (morning & euening) pray vnto God, it is fure, that he

> and hee shall have his portion of glory in the life which is to come:

3. Remember, that as loathing of meat, & painefulneffe of speaking, are two symptoms of a fike body : fo ukefomenesse of praying, when thou talkest with God, & carelesnesse in hearing, when God by his Word ipeaks vnto thee: are two fure figner of a ficke foule.

hath his measure of grace in this world,

4. Call to minde the zealous deuotion of the Christians in the Primitive Church: who fpent many whole nights and vigils in watching and praying for of sithe forginenes of their fins ! and that thy might bee found readie at the comming of Christ. And how that Dauid was not content to pray at Mor-

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ung, at Euening, and at Noone: but hee Mas would also rife up at Midnight , to pray 26. 40. ento God. And if Christ did chide his Disciples, because they would not watch with him one houre in praying; what chiding doest thou deserne, who thinkest it too long to continue in Prayer but one quarter of an houre? If thou haft fpent divers houres in feeing a vaine Maske, or a Play; yea, whole dayes and nights in carding & dicing, to please thy flesh; bee assamed to thinke a Trayer of a quarter of an houre long, to bee too long an exercife for the service of God.

c. Consider, that if the Papists in a r. their blind superstition, doe in an vn- Cor. knowne, and therefore a medifying & 16. Tongues (fit onely for the children of 16. 27. myficall Babylon) mutter over vpon b Gen. heir Beddes, every morning and eve- Apoc. ning, fo many scores of Aue-Maries, 17. 5. Pater-Nofters, and Idolatrous Frayers: perfli-how shall they, in their superflitious fien. deuotion, rife vp in indgement against Qui fi thee, professing thy selfe to bee a true ferris VVorhipper of Christ? If that thou nume thinkest these Prayers to bee too long rant. a taske being horter for quantitie the theirs , but farre more profitable for mura qualitie, tending onely to Gods glory, and thy good; & fo compiled of Scripture phrase, as that thou mayest speake to God as well in his ovene holy

Man. Alsh. guage. Bee ashamed, that Papists in their superstitions worthipping of creatures, should shew themselves more devout than thou, in the sincere worthipping of the true & donely God: and indeede, a prayer in private devotion, should be one e continuals speech, tather than man

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broken fragments.

6. Laftly, when such thoughts come into thy Head, either to keepe the from Prayer, or to distract thee in praying: remember, that those are the Forules which the euili One fends to devoure the good Seede and the carkaffes of thy spirituall Sacrifices; but endeauour, with Abraham, to drive them away. Yet notwithstanding, if thou perceivest at some times, that thy spirits are dull, and thy mind not apt for Prayer, and holy denotion frine not too much for that time; but humbling thy felfe at the sence of the infirmity & dulnesse, knowing that God accepteth the willing (though it bee oppressed with the beauinesse of the flesh) endeauour the next time, to recompense this dulnesse, by redoubling thy zeale, and for the time present, commend thy soule to God in this, or te like thort Prayer.

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Mat. 13.4. 19. Gen. 15. 11.

Mat. 36. 41. 1. Cor. 3. 13.

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Another Short Morning Prayer.

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Most gracious God, and merciful Father, I thine vnworthy fernant, doe here acknowledge, that as I have been borne in sinne, fo I have lived in imquitie, and broken every one of thy Commandements, in thought, word. and deede & following the defires of mine owne will, and lufts of my fleth, not caring to bee gouerned by thy Holy VVord and Spirit: and therefore I have juffly deferued all hame and miserie in this life. and everlasting condemnation in Hell-fire, if thou shouldeft but deale with mee, according to thy Iuftice, and my defert. VV herefore, O Heauenly Father, I befeech thee, (for thy Son Iefus Christ his fake . & for the merits of that bitter death & bloody passion, which I beleeue that hee hath suffered for me) that thou wouldest pardon and forgiue vnto me all my fins, and deliver me from the shame & vengeance. which is due vnto mee for them. And fend thy Holy Spirit into my heart, which may affure me, that thou art my Father, & that I am thy child, and that thou louest mee with an vnchangeable loue: & let the same thy good Spirit leade me in thy truth, & crucifie NS

in me more and more, all world ly and cornall lusts, that my finne may more and more dye in me : and that I may ferue thee in infained righteousnesse and holinesse day, and all the daies of my life. that when this mortall life is ended , I may (through thy mercy in Christ) bee made a partaker of euerlasting glory in thy heanenly Kingdome. And here, O Lord, from the bottome of my heart, I thanke thee for all thy bleffings which thou haft bestovved vpo my foule & body: for electing me in thy love, redeeming mee by thy Sonne , faultifying me by thy Spirit, & preferving me from my youth vp , vntill this prefent day and houre, by the most gracious providence.

I thanke thee most specially, for that thou hast defended mee this Night, from all perils and dangers, and hast brought me safe to the beginning of this day. And nove (good Lord) I beseech thee, keepe me this day from all euill, that may hurt me, and from falling to any grosse since that should offend thee: Set thy feare before mine eyes, and let thy Spirit for rule my heart, that all that I shall thincke, doe, or speake this day, may tend to thy glory, the good of others, and the peace of mine owne

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finne mend my selfe, and all my vvaies and actions, together with all that doe belong vnto me, vnto thy gracious direction and protection; praying thee to keepe both them and me from all euill, and to give a bleffing to all our honest tabours and endeauaurs. Defend thy whole Church from the tyranny of the world, and of Antichrift: Preserve our gracious KING from all conspiracies and treasons : grant him a long and prosperous Raigne ouer vs. Bleffe our QVEENE and together the Princes PALATINE of RHENE, and the vertuous LADY ELI-ZABETH: endewe them with thy grace, and defend them from all Euill. Bleffe al our Ministers and Magistrates with those graces and gifts, which thou knowest necessarie for their places. Be fauourable to all that feare thee, and tremble at thy judgements: comfort all those that are sieke and comfortlesse. Lord, keepe me in a continuall readinesse, by Faith and Repentance, for my last end that whether I five or die, I may bee found thine owne, to thine eternall glory & mine everlasting saluation, through lesus Christ my onely Saujour. In whole bleffed name I begge these mercies at thy hands, and give vnto thee tliv

thy praise, and glory, in that Prayer, which here hath functified with his owne lips, saying, Our Father which art in heaven, &c.

Further Meditations to store us up to Prayer in the Morning.

Thinke not any businesse. or hash (though neuer so great) a sufficient excuse to omit Prayer in the Mot

ning, but meditate:

1. That the greater thy businesses is by so much the more need thou hast to pray for Gods good speede and blessing thereon: seeing it is certaine. that no thing can prosper writhout his blessing.

2. That many a man, when hee thought himselfe fures, hath beene foonest crossed; so mayest thou.

3. That many a man hath gone out of his doore, & neuer came in againe. Many a man who rose well and lively in the morning, hath beene seene a dead man ere night. So may it befall thee. And if thou bee so carefull (before thou goest abroad) to drinke, to fence thy body from ill ayres; how much more carefull shouldest thou be to pray, to preserve thy soule from enill temptations?

4. That the time spent in prayer never hindreth, but furthereth and

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Quem dies vidit veniës Superbum, Hunc dies Vidit fugiens jacen tem Senec. Nelcis quid elper ferns vehar.

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5. That in going abroad into the World, thou goest into a Forrest, full of vnknowne dangers : where thou malt meete many bryers to teare thy good name: many fnares to trap thy life. and many Hunters to devoure thy foule. It is a field of pleafant graffe, but full of poylonous Serpents. Adventure nor therefore to goe naked among thefe bryers, till thou haft prayed Christ to cleathe thee with his righteoufnelle: nor to palle thorow thefe fnares and ambushments, till thou hast prayed for Gods providence to be thy guide; nor to walke bare-foot thorow this fnakie field; till, having thy feete [hod] with the preparation of the Gospell of Peace, thou hast prayed to have still the brazen Serpent in the eyes of thy faith: that so if thou commest not home Holyer: thou maiest be fure not to returne worfer, then when thou wentest out of doore.

Therefore, though thy hafte bee never fo much, or thy butineffe never fo great; yet goe not about it, nor out of thy doores, till thou haft at least

vsed this or the like short Prayer.

A brief

A briefe Prayer for the Morning.

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Mercifull Father, for lefus Con his fake , I befeech thee , forgi me all my known & fecret fins, which in thought, word, or deede, I has committed against thy Divine Mai flie: And de iver mee from all the Judgements which are due vntome for them; and fantifie my heart with th Holy Spirit, that I may hence-for leade a more godly and religious life And here (O Lord) I praise thy hol Name, for that thou haft refreshed mee this night with moderate flee and reft. I befeech thee like wife, de fend me this day from all perills an dangers of body and foule. And to the end, I commend my felfe, and all my actions, vnto thy bleffed protection and government : befeeching the that whether I live or die, I may line and die to thy glorie, and the falus tion of my poore forde, which the haft bought with thy precious blood Bleffe mee therefore, O Lord, in m going out, and comming in : and gran that whatfoever I shall thinke , feaker or takem had this day, may tend to the glory of thy Name, the good of others, and the comfort of mine owne confcience, when I shall come to make before before thee my last Accounts. Grant this, O Heavenly Father, for lesus Christ thy Sonnes sake: in whose blessed Name I give thee thy giory, and beg at thy hands all other graces, which thou sees to bee needfull for mee this day and ever, in that prayer which Christ himselfe hath thaught me, saying:

Our Father vobich art in heaven, &c.

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Meditations, directing a Christian hour be may weathe, all the day with God like Enoch.

Having thus begun, keepe all the day
after, as, diligent a weatch as thou
canft, over all thy thoughts, woords and Phil. 2.
aftions, which theu mayeft eafily doe; 3.
by craving the affiftance of Gods Holy
Prov.
Spirit: and observing these few rules.

First, for thy thoughts.

sec homines reverentur, nec Deum.

waxe so Impudently wicked, that the wilt neither feare God, nor reverent Man.

Press. 6.14. Zach. 8.27. 2. Suffer not thy minde to feed it felfe upon any imagination, which is either unposibile for the to doe, or unprofitable, if it be done but rather thinke of the uvorlds unitie, to contemne it; of death, to expect it; of ludgement, to auoide it of Hell, to escape it; & of Heauen, to desire it.

3. Defire not to fulfill thy mind in all things: but learne to dem thy felfe those defires (though ne uer so pleasing to thy nature) which being attained, will draw eithe seandall on thy Religion, or hatted to thy Person. Consider in every thing the end, before thou attempt the Action.

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4. Labour daily more & more to see thine ovvne misery, through unbeliefe, selfe-love, and vuilful breaches of Gods Lavy: and the necessitie of Gods mercy, through the merits of Christs passion, to be such that if thou vvert demanded, VVha is the vilest creature upon earth? the Conscience may answer; Mine ovum selfe, by reason of my great sinners. And that if on the other side thou vvert asked, VVhat thou esteemest to bee the most precious thing in the VVorld?

Thy heart might answer, One dropped of Christs blood, to wash arvay my finner. And as theu tendereft the faluation of thy foule, live not in any vuilfull filthinesse. For true faith, and the purpose of sinning, can never stand together.

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5. Approue thy felfe to be a true fernant of Christ, not onely in thy generall calling, as in the frequent vie of the VVord, and Sacrament: but alfo in thy particular, in making con-Science to eschew every know une sinne, and to obey God in every one of his Commandements: like lofias, vvho turned to God with all his heart accor- 1 Reg. ding to all the Lave of Moles: And Za- Luke chary and Elizabeth, vubo vvalked in 1.16. all the Commandements of God vvithout reproofe. But if at any time, through frailty, thou flippest into any sinne, lye not in it, but speedily rise out of it by vnfained repentance; praying for pardon, till thy conscience bee pacified, thy harred of sinne increased, & thy proofe of amendment confirmed.

6. Bevvare of affecting popularity by adulation: the end neuer prooues good. And though attained by due defert; yet manage it wifely, least it produe more dangerous then contempt. For, States defire but to keepe downe whom they contemne for their vnworthinesle: but to cut off, whom!

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they entry for their greatnesse. Hee therefore is truely prindent (vvho confidering the premifes) neither affecteth, nor neglecteth popularity. But in any vvise take heede of harbouring a discontented minde, for it in fomay wyorke thee more wyoe, then cum e thou art aware of. It is a special mercy, in the multitude of fo many bleffings, as thou doest enjoy, to have multis some crosses. God gives thee man ego(ipblessings, lest through want (being his childe) thou shouldest despaire: Non eft and he fends thee fome croffes : leaff by too much prosperity (playing the pauper foole) thou houldest presume. Many who have mounted to great dignifed qui ties, would have contented themselves with b meaner: had they knowne their midia great dangers. And therefore Comperencie rather then Eminencie. And in all Hefiod. thy will, have ever an eye to Gods vull, least thy selfeattion turnes to the owne destruction. Happy the man, who in his thort life is least knowne of fulmithe world, fo that hee doth truely knovy God, and himselfe! VV hatfoeuer croffe therefore thou haft to Tangüt discontent thee; remember, that it maggoe is leffe then thy fins have deferred. Count therefore Christ thy chiefef joy, and finne thy greatest griefe estimate

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Mimate no want, to the want of Grace; nor any loffe , to the loffe of Gods fauour : and then the discontentment for out ward meanes , shall the lesse perplexe thine invvard minde. And as oft as Saran shall offer any motion of discontentment to thy mind, remember S. Pauls admonition ; VVee brought nothing into this VVorld, and it is certaine, that wee can carry nothing out. And hauing foode and rayment, let us bee dam. there with content : But they that will bee rich, fall into tentation, and a snare, and into many foolish and burtfull lust, which drowne men in destruction, and perdition. Pray therefore with wife Agur : O Lord , gine mee neither pouertie nor riches, feede mee with foode convenient for mee lest I bee too full, and deny thee, and fay, VVho is the Lord? or left I bee poore, and fleale, and take the Name of my God in vaine.

7. Bestovy no more thought upon Worldly things, than thou needs must, for the discharge of thy place and the maintenance of thine effate: but still let thy care bee greater for a Heavenly tha earthly things: & be more grieved a Col for b dishonour done to God, than for an iniury offered to thy felfe': But if

1.9. P (4bm.139.21. Ce.

6. 7.8. Infaqui mulia tam anxiè congerunt, quum fit tam

Pro. 10 8.9. Vivilar exiguo melius. Claud. I Tim.

OPUS.

F 18685.

6:8. 9. Gen. 28 Philia.

D Jojh.

Nobile vinci. di genus eft patien. tia vin. cit Qui patitur; Si VIS vioce re, difce pati. Optima injuriæ ultio eff ablivio;efficit e. nim ut ani mū curet, nec magis lædit, quem fi facta non effer.

Ier.

23.

any private injurie bee offered vnto thee , beare it , as a Christian, vvith patience. Neuer vvas an innocent man vvronged, but if patientely he bare his croffe, hee a ouercame in the end. But thy good name in the meane while is wounded: beare that also with patience : For he that at the last day will give thy body a refurrection, vvill as fure in his good time, grant a refurrection to thy good name. If impatiently thou frettest & vexest at thy vvrongs the hurt which thou doest thy felfe more then that which thin enemy can doe vnto thee. Neither canst thou more rejoyce him, that to heare, that it thorovvly vexen thee. But if thou canst shevy Pa tience on earth , GOD wil shew himselfe just from Heaven. Pray for him ; for if thou be a good man the felfe, thou canst not but rejoice, thou mouldest see thy worst ene my to become a good man too. B if he still continueth in his malia and increaseth in his mischiese, gin thou thy felfe vnto Prayer; com mitting thy felfe, and commen ding thy cause unto the Righteous Inde of Heaven and Earth; faying will leremy; Lord of Hoasts, that judge righteously, and tryest the reines of the theart: vengeance is thine, and vnto the has

have I opened my cause. In the meane while, whate (with David) on the Lord: Be of good courage, and hee Chall comfort thine heart.

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8. The more others commend thee Neverfor an excellent act , bee thou bis the more humble in thine ovvne fcis othoughts. Affect not the vaine prailes of men ; the bleffed Virgin vvas bus te troubled when the was truely prai- offende fed of an Angel. They mall be praifed of Angels in heaven, who have escheved the praises of men on earth. Neither needest thou praise h thy selfe : deale but vprightly, bo- 69. 18. thers will doe that for thee. Bee not thou curious to knovve other mens doings, but rather be carefull that no man knovy any ill dealings by thee.

9. Esteeme no sin little, for the Curfe of God is due to the least: and Pf. 169. the least would have damned thee, had not the Sonne of God dved for a f. thee. Bewaile therfore the misery of thine owne estate: & as occasion is ministred, a mourne for the iniquity of non rethe time, pray to God to amend it, and be not thou one of them that make it

vvorfe. 10. Laftly, thinke often of the d Chortneffe of thy life, and certainty of death; quam and with rather a good life, then a long. For as one day of Mans life is to bee bene.

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Marke fræno morante dies. Pfal. 90.9. 19. 15.

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preferred before the longest age of a Stagge, or Rauen: fo one day spent religiously, is to be higher valued, then a mans a vobole life, that is confumed

in prophanenelle. pon vixit.

Cast over therefore once every day the number of thy dayes, by fubitra-Aing those that are past (as being vanimed like vester-nights dreame)contracting them that are to come, (fith the one halfe must bee slept out, the rest made vpcomfortable, by the tronbles of the VVorld, thine owne fickenesse, and the death of friends) counting b onely the present day thine which fpend, as if thou wert to fpend 110 more.

> Secondly , for thy v vords.

1. R Emember, that thou must anfweere for enery a idle word that ind multiloquie the vvisest man hall oper-moot himfelfe. Avoid there fore all tedious and idle talke, whereof seldome ariseth comfort times repentance: especially beware of rafb answeres, when the tongue nut-runs the mind. The word was fe non thine whilest thou keptst it in : it is quafi ultimam victurum effe cogitat. c Mat. 12.36.

Prob. 17.29. and 10.19. Dixiffe fæpe poenituit, to cuide vero nunquam.

* anothers

anothers as soone as it is out. OleNessin the flame, when a mans owne vox tongue hall be produced a vvitnesse, mista to the confusion of his owne face.

Let then thy words bee feve, but pericuaduised : fore-thinke whether that illud: which thou art to speake, be fit to be Lingua spoken : affirme no more, than what quo thou knowest to be wire; and be rather Nestit b filent, than speake to an ill, or to no poent-

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2. Let thy heart and tongue euer qui. goe together in honesty and truth: profehate ediffembling and lying in another, detest it in thy felfe, or God will fuotradetest thee for it : for hee hateth a didit lyer, and his Father the Deuill alike exami-And if once thou bee discovered to Cafmake no conscience of lying, no man fied. vill beleeve thee when theu speakest Epist. 4 a truth; but if thou louest truth, b lam. more credit will be given to thy Conword, than to a lyers oath. Great is fultius the poffession which Saran hathest tain these, who are so accustomed to quam lying, that they will lie, though inepte they get nothing by it themfelues, capet. nor are not compelled vnto it by 2.1. others. Let not thine anger remaine, Pfal. 3. when thou feest the cause remo- si me ued : and ever diffinguish tyvixt dacem him that offendeth of d infirmity (or te nonemo tibi credit etiamfi affirmes veriffima Arift. Odi tanqua amaturus. d Prob. 6. 30. Aft. 3. 17. 1. Tm. 1.13 0 4

tenda loqui,

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g Pfal. Pfal. 10.1.7.

b Eph.

4.29. Pf.1. 2

Prov.

31.36. Pii eit

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P[41. 69.9.

139.31

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Migue

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against his will) and him who offendeth g maliciousty, and of fet purpofe let the one haue pitie, the other jufice.

3. Keepe thy speech as cleane from all obscenitie, as thou wouldest thy meate from poyfon: and let thy talke be a gracious, that hee that heares thee. may grovy better by thee: and bee euer more earnest when thou i spea kest of Religion, than when thou talkest of worldly matters.

If thou perceivest that thou haft ered perseuere not in thineerrour: rejoyce to finde the truth, and magnifie it. Studie therefore three things especially: to understand well, to say well, and to

filentio doe vvell.

And when thou meeteft with Gods children, bee fure to make fome holy aduantage by them : learne of them, all the good that thou canst. rei af and communicate with them, all largito the good things that thou know west, The more good thou teachest others, the more will God ftill k minister vnto thee. For, as the gifts of men, by much ving, doe perifh and decrease: fo the gifts of God, by much vling, doe the more grove and encrease; like the v vidovves pitcher of oyle, which the more it povvred to fill other veffells, he more it was fill replenished in it elfe.

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4. Bevvare that you beleeve not in Ecc. all that is rold you , & that you Lub. tell not m all that you heare: for if you 1.19 doe, you hall not long enjoy true friends, nor ever want great traubles. Therefore in accusations, bee first af- Areafured of the truth , then cenfure. And num as thou rendrest the reputation of an crediti bonoft heart , neuer let malice in hatred fidemake thee to reueale, that which love cuftoin friendship, bound thee a long time, di qua to conceale. But for feare of fuch after-deposiclaps, observe two things.

First, though thou hast many ac- niam. quantance; yet make not any thy fa- mici miliar friend, but hee that truely + tia tafeares God : Such a one thou never modo needest to feare: For though you en inmould in some particulars fall out, yet ter Christian love, the maine ground of bonos Mali your friendship, will neuer fall away, nec inand the feare of God will never fuffer amici

him to doe thee any villany.

Secondly, doe nothing in the fight nec of a civill friend, for which thou canft bonis. not be fafe, vnleffe it bee concealed: Civinor any thing for which (if just cause lem be offered) thou needest feare him, if fic ha he proues thine uniust enemy. If thou beas, haft done any thing amifie, aske God ut puforgiueneffe and perfwade thy felfe, poste rather than thy friend, to keepe thine cum owne counfell. For be affured, that fieri, Quod taceri vis, prior iple taceas.

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hominibus gerendum. Ephel. 1.4. Pf. 15. Irride

re più nefas, impiű mmane: hominem inhu. mang. Nemo

videtur fibi ti vilis, ut irride. ri me-

reatur. Pinl. Prov. 24.17.

* V.1lentis-B166 Imp. Cum upplicio

what friendship soener is grounded v. pon any other cause than true Rela gion, if ever that cause faile, the fried thip fallerh off: And the rather: because that as God breedes among men Truth, Peace, and Amitie, that wee mould line to doe one another good fo the Divell daily foweth falmood discord, & enemitie, to cause (if hee can) the dearest friends to devour one another.

s. Make not a jest of another man infirmitie: remember thine owne Abhorre the frothy vvit of a filthy no ture, whose braines having once con ceived an odde scoffe, his mind travel (as a woman with child) till he be de Tuered of it. Yea hee had rather lose his best friend, than his worst jet But if thou be disposed to be men ry, have a speciall care to three things:

First, that thy mirth bee not a gainst Religion.

Secondly, that it bee not against Charitie.

Thirdly, that it bee not against Che flitie, and then be as merrie as thou canft, onely in the Lord.

6. Rejoyce not at the fall of thine Enemie, for thou knowest not what shall bee the manner of thine over end. But be more * glad to fee the worft mans amendment, tha his punish-

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Hate no man , for feare left, morris nent. briff loues him : who will not take well, that thou moudest hate whom dus efe loueth. Christ loued thee, when thou vaft his Enemie : by the merits there- fe maicre of his blond, he requireth thee, le ad or his fake to love thing Enemie. Denie him (being a Christian) if thou care. areft. He asketh but forgiuenes for orginenes: The forginenes of an hunred pece, for the forginenes of te thouund Talets: The threefcore hudred thound Crownes, for te Crownes: Pittie orginenelle of Man, for the infi-re &no ite forgiuenesse of Almightie God. hough thou thinkest thine Enemie nyvorthy to bee forgiven: yet Christ worthy to bee obeyed.

When the glory of God, or ood of thy neighbour doth require gones. s speake the truth. & feare not the ace of Man. The frowne of a Prince Mat. nay fomerimes bee the fauour of 25. God. Neither mall flatterie still hold in Pfal. redit, nor truth alway continue in

lifgrace.

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8. Eper thinke him a true friend, who tells thee fecretly & plainly of thy faults. He that feeth thee offend, & ells thee not of thy fault; either flaters thee for fauour, or dares not difleafe thee for feare. Miserable is his rafe, who when he needs, hath none to admonth him. Reprehelion, pocet.

afhile. aiebat vitam Crudelis animi elt alienis malis gaude. mifereri com. mune naru ram. Kom. 5.8. 10

Ned mēda. tilitas eftdiu turba. nec ve ritatis damno

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Pf. 19.

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Repre- bee it just, bee it vnjust; come it from the mouth of a friend, or of a foe; it neuer doth a wife man harme. For if it bee true, thou haft a warning to amend : if it bee false , thou haft a caneat what to avoide. So every way it makes a wife man better, or waryer. But if thou canft not endure to be reprehended; doe then nothing worthy

of reprehension.

9. Speake not of God, but with feare and reverence, and as in his fight and hearing. For feeing vvee are not worthy to vie his holy Name in our mouthes: much leffe ought we to abufe it vainely in our talke. But ordinarily to vie it in vaine, rash , or false oathes, is an vndcubted figne of a foule, that neuer truely feared God. Pray therefore with Dauid, when thou art to fpeake in any matter that may moue paffion: Set a watch, O Lord, before my mouth, and keepe the drove of my lips.

rite ju. 10. Laftly in a praising , be discreet; rat, in in b faluting , courteous ; in c admonsfhing, friendly, in a forgining, mercifull; in . promising, faithfull; and bounjocisse tifull in frecompencing good fernice: in må-

dacto. Fives Pfalm. 141.3. a 1. Pet. 5.12. b Rom. 12. 10. Affabilitas & comitas funt nullius impendii amicities ramen magnas conglutinant exhibita , dif folvunt pratermissa, c 1. Thessal, 5. 26.14. d 1 Thess. 3.1. Lewit. 19.17. e Ps. 15.4. Ezec. 12.15. f Dens. 15.13.14.

making

making not the rewards of vertue, the gifts of fauour.

Thirdly, for thy Actions.

Oe no enill, though thou mightest: for God will not suffer the least sinne (vvithout bitter repetance) to escape vnpunished. Leaue not vndone any good that thou canft. But doe nothing without a calling, nor any thing in thy calling, till thou have first taken counsell at Gods VVord, of the lavofulneffe thereof, & prayed for his ng. bleffing vpon thy endeauour; and loi. then doe it in the name of God, with 7.2. cheerfulnesse of heart, committing 1 Sa. the fuccesse vnto him; in whose power 1.Cor. it is, to bleffe with his grace, what- 7 5. foeuer businesse is intended to his glory.

t

2. VVhen thou art tempted to doe an occaeuill worke, remember that Satan is where his bufinesse is. Let not the diabochild of God bee the infrument of for lus. base a saue; hate the worke, if thou Aske thy con- 7.12. abhorrest the author. science these two questions: Would 1 have another to doe this unto mee? VVhat 2. Cor. shall I answere Christ in the day of my 6.2. accounts, if contrary to my knowledge 1.10. & conscience, I shall doe this wicked- Gen. neffe, and finne against him? And re- 19.9. member with lofeph, that though no ce.

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Press. 5 8. 6 7. Omnis peccă-di oc-caño vitan-da eft.

nam qui amat periculă peribit in illo. Ecc. 3. Indges to thy felfe any one particular of darling finne, vehich the corruption of thy nature could best agree withals: For the crastie Deuill can hold a mans soule as fast by one, as by many sins; and faster by that one which doth please thee, than by all those which begin to bee abominable unto thee. And as thou desirest to avoid a sinne: so bee carefull to shun the occasion.

3. In effecting good actions, which

3. In effecting good actions, which are within the compasse of thy calling, distrust not Gods prouidence, though thou see the meanes either wanting or vieake. And if meanes doe offer the selues, bee sure that they bee lavifult and having gotten lavifull meanes, take heed that thou relye not more vpon them than vpon God himselfe. Labor, in a lawfull calling, is Gods ordinary meanes, by which hee bles-

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feth his children with outward things, Pray therefore for Gods blefings vpo his owne meanes. In earthly bufineffe, beare an heauenty minde: doe thou thy best endeauour, & commit the whole successe to the for eardaining vvisedome of Almightie God. Neuer thinke to thrine by those meanes which God hath accurfed. That will not in the end proue gaine, which is gotten with Mat. the loffe of thy foule. In all therefore, both actions and meaner, endeanour with Paul to have alway a cleere con- labe. science towards God, and towards news

Looke to your felues , what conscience re fibi ree haue.

For conscience shall damne, & con-Science shall saue.

Loue all good things for Gods fake : but God for his ovvne fake. VV hilest thou holdest God thy friend, thou needst not feare vyho is thine E- 6.7. nemy: for either God will make thine Kom. Enemy to become thy Friend, or will 331. bridle him that he canot huit thee. No 16.7. ma is ouerthrowne by his Enemy, vnleffe that first his sinne have prevailed oner him, & God hath left him to himfelfe. He that would therefore bee fafe 19.43 from the feare of his enemies, & line fill in the fausur of his God:let him redeeme the folly of the time past, with ferious repentance : looke to the time &c.

Hic nurus to Nil confciobila pallef . cere culpa. Hor. Act. 24.16. Pfal.

Gen 3. Gen. Exed. 12.25. Num.

presen

Pf.27.

present with Religious diligence, and take heed to the time to come, with carefull providence.

5. Give every man the honour due to his place, but honour a man more for his goodnesse than for his greatnesse. And of vohomseever thou hast received a benefit, (as God shall enable thee) remember to bee thankefull. Acknowledge it louingly vnto men, and pray for him heartily vnto God, & count every blessing received from God, as a pledge of his eternall love, &

a four to godly life.

6. Be not proud for any external woordly goods, not for any internal Spirituall gifts. Not for externall goods, because that as they came lately, so they will shortly bee gone againe: their loffe therfore is the leffe to be grieved at. Not for any internall gifts: for as God gaue them, fo will hee likewise take them away, if (forgetting the Giver) thou thalt abuse his gift, to puffe vp thine heart with a pride of thine ovene worth, and contemne others, for whofe good aimightie God bestowed those gifts vpon thee. Haft thou any one vertue that moves thee to bee felfeconceived? thou hast twentie vices tha may better withfie thee in thine owne eves.

Bee the same in the fight of God, who beholds thy heart, that thou

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Seemest to bee in the eyes of men , that Tum fee thy face. Content not thy felfe vives fi with an out ward good name , when thy curas Conscience shall inwardly tell thee, it is effe vndeferued and therefore none of audis. A deserved good name for any Horas. thing, but for godlineffe, lasts little, and Ep.ad is leffe worth. In all the holy Scrip- Nil tures, I neuer read of an Hypocrites re- juvat pentance:and no yvonder; for whereas nomen after fin , convertion is left as a meanes reclato cure all other finners; what meanes mante remaines to recover him who hath frienconverted coversion it selfe into sinne? tia. VVoe therefore vnto the Soule that is not , and yet still seemeth religious.

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7. Marke the fearefull ends of notorious euill men, to abhorre their wicked actions; marke the life of the godly,, that thou mayeft imitate it, & his bleffed end, that it may comfort thee. Obey thy betters , observe the Num. wife, accompanie the honest, & laue 23.10 the Religious. And feeing the cor- 37.35. rupt nature of man is prone to Hypo- 36.37. crisie, beware that thou use not the Exercise of Religion, as matters of course and custome, without care and conscience, to grow more holy and deuout thereby. Observe therefore how 1. Cor. by the continuall vse of Gods meanes, thou feelest thy speciall corruptions weakned, and thy faultification more

and more encreased: and make no more shew of holinesse our wardis by to the world, than thou hast in the fight of God in waldy in thine heart.

Pf.51.

8. Endeauour to rule those who live under thine authority, rather by love than by seare: for the rule by love, is easie and safe, but tyramie is ever accompanied with care and b terrour. Oppression will force the oppressed to take any advantage, to stake off the yoke that they are not able to beare: neither will Gods Instice suffer the sway that is grounded on Tyrannie, long to continue. Remember that though by chumane ordinance they serve thee; yet by a more peculiar right

continue. Remember that though

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by chumane ordinance they ferue
thee: yet by a more peculiar right
they are d Gods feruants. Yea, novy
becing Christians, not as thy feruants,
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but aboue feruants: as brethren beloued
in the Lord. Rule therefore cuer
continue. Remember that though
they are d Gods feruants right
they are d Gods feruants; Yea, novy
becing Christians, not as thy feruants,
the continue. Remember that though
they are dinance they ferue
they are d Gods feruants; Yea, novy
because they are d Gods feruants, Yea, novy
because

net, Soze illa Tyranno Convenit. Claud. de institut.
rin. c. 1. Pet. 2.13. d. Lebit. 25.55. Phil. 5.16.1.
Cor, 5.5. e. Si Pericles quoties clamydem Domini
indueret, aput se dicere consuerat, Attende Pericles
und gestaturus es imperium in liberos Achenienses:
Plat. in Apophih. Quanto magat tu quoties authoriatem exerciturus es aput teipsum dicere deberes:
te intro homo quod imperium geris in liberatos

Christianos.

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9. Remember that of all actions none makes a Magistrate more like God (whose Vice-gerent he is) than in doing justice justly: For the due execution whereof:

First, have ever an open eare to the just complaints of unjust dealings.

Secondly, so lend one care to the accuser, as that thou keep the other for the accused: for sheet that decreeth for either part, before both bee hard, thanut the decree may be just, but himselfe is alimingle.

Thirdly, in hearing both parts, encline not to the right hand of affection, or to the left of harred: as to beleeue arguments of perfuvation for a friend, before arguments concluding for a fit foe.

Fourthly, deny no Instice, which is Regia mensura, to the meanest Subject: but let the cause of the poore and needle, come in equall ballance with the Rich and Mightie. If thou perciuest on the one side in a casse, the high Hills of cuming advantage, powerfull combination, and violent persecution: and on the other side, the love Vallies of powerrie, simplicitie, and desolution: prepare they way (as God doth) to judgemet, by k raising Vallies, and taking downe Hills, equal inequa-

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Cb. 19.30

dation of thy sentence vpon an euen ground. In matters of right and verong, twixt partie and partie, let thy conscience bee carefull, rather * Ins dicere, to pronounce the Lavy that is made. Secundum allegata & probata; rather than Iss dare, to make a Law of thine owne, vpon the authoritie of Sic volo, fie jubes, fearing that fearefull maledi-Ction: Curfed bee hee that removueth his Neighbours Land-marke, in trialls of life and death, let ludges like Elohim, in Inflice, remember mercy; and so cast the feuere eye of Inflice vpon the fact, as that they looke with the pittifull eye of Mercie vpon the Malefattor, wrefting the fauour of Lavo, to the fa-

Ab.17.

unus, quam refeindum. trabarur.

nour of Life, where Grace promifeth amendement : but if luftice requireth that done, rather tha witte must perish, and that a rotten member must be a cut offe, to faue the vohole bodie from putrifying : fiat Inflicia. But whileft Enfej thou art pronouncing the Sentence of Iudgement on another, remember that thine owne judgement hangs ouer thing head. In all causes therefore judge aright, for thou thalt be fure to finde a righteems Indge , before whom thou must shortly appeare to be

hine Episaphe:

judged thy felfe; at what time thou nayest leave to thy friend this for

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Nuper eram Iudex , jam Iudicis ante Tribunal

Subfiftens, pauco judicor ipfe modo.

Many (Iknow not vpon what grounds) feeme to bee much agrieueth with the Lavver of the Land: but veiser Men may answere them with the Apostle, Nos scimus bonam esse Legem , modo ludex ea legitime utatur; VVee know, that the Lavou good, if a man reit lavefully. And hee mall bee vnto mee a rightcous ludge, whose heart neither corruption of bribes, feare of foes, nor faucur of friends, can withdraw from the conscionable pra- 1. Co. ctice of these Precepts. And to that 19.11 rare and venerable ludge, I fay with lebosaphar: Be of courage and doe Iu- Phil. flice; and the Lord will be with the good

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to, Laftly, make not an occupation of any recreation. The longest vie of pleafure, is but short : but the paines of pleasure abused, are eternall. therefore lavufull recreation, fo farre forth, as it makes thee the fitter in body and mind, to doe more cheerfull) the feruice of God, and the duties of Rabb. thy calling. Thy worke is great, thy time is but thort. And hee veho will theg. recompence enery man according to his Agos. vvorkes , standeth at the doore. Thinke how much worke is behinde, how

Pros.

Vita revis. opus-Vie rii pi gri & urget Pater-

familias.

for thou haft wrought in the time which is past; and what a reckoning thou mouldest make, if thy Master should call thee this day to thine accounts. Be therefore carefull hencefoorth, to make the most aduantage of thy short time that remaines, as a man would of an old Life, that were neere expiring: & when thou disposest to recreate thy felfe, remeber hovy small a time is allotted for thy life: and that therefore much of that is not to be confumed in idleneffe, forts, playes, & torish vanities; feeing the vobole is but a short wihile, though it bee all spent in doing the best good that thou canst: for Man was not created for forts, playes, and recreation: but zealoufly to ferue God in Religion, and confcionably ro ferue his Neighbour in his vocation. and by both to afcertaine himfelfe of eternall faluation. Effeeme therefore the loffe of *time, one of the greatest · Nieilloffes. Redeeme it carefully. to focud it wifely : that when that time commeth that thou mayeft bee no longer a Stevvard on Earth; thy Maller may vvelcome thee, with an Eugebone

liud rem. 1712.6 quam vita; quam anuf-

eft a.

quifque tantum fe amare profitetus, quum tei muttin magis at prodigue, quam temporis. Erbef. 5.26. Luke 15,2, Mark 25,22. Pfabre 90. 106,14. g. Vive memor quam is avi brevis. Herat.

ferne, and give thee a better in heavens

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where thou malt joyfully enjoy thy Maftersjøyer for euermore.

> Meditations for the Euening.

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At Eneming , when thou preparest thy felfe to take thy rest, Meditate on thefe fevu points.

Hat feeing thy dayes are numbred, there is one more of thy number fpent : and they art no vo the neerer to thy end by a day.

2. Sit dovvne a while before then goest to bed, and consider with thy felfe, what memorable thing thou haft seene, heard, or read that day, more than theu favvest, heardest, or knewest before, and make thy best ofe of them; but especially, call to minde, what finne theu haft committed that day against God or Man : & perdiwhat good thou haft omitted : &c Th. huble thy felfe for both: If theu findeft | Veff. that thou hast done any goodnesse, acknowledge it to be Cods grace. & give him the glorie: & count that *day loft wherein thou haft not done Some good.

3. If by frailtie or frong tenta-

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tion, thou shalt perceive that theu haft committed any grieuous finne or fault: presume not to sleepe, till thou haue vpon thy knees, made a particular reconciliation with God in Christ for the same : both by confessing the fault, and by feruent praying for the pardon of the same. Thus making thy score even with Christ every night, thou thalt have the leffe to account for, when thou art to make thy finall reckoning, before his Majestie in the

Indgement day.

· Non tufpe elt veniam precari:tur pe eft Deum bomine ba inimi. cum. Mihi vindias,di cic Do minus. K am. 12,19. eft tibi jus in altenű. ni emi tuum.

4. If thou have falne out with any in the day, let not the Sune goe downe in thine anger a that night. If thy conscience tels thee that thou hast wronged him, acknowledge thine offence, and * entreate him to forgine thee. If hee have wronged thee, offer him reemciliation; and if hee will not be recinciled, yet doe thou from thy heart forgiue him. Mat. 5. 23. But in any cafe prefume not to bee thine owne revenger: For in fo doing , thou doef God a double imury: First, in offering to take his Sword of luftice, out of his hand, as though he were not just: having referred the execution of vengeance to himselfe. Secondly, in vsurping authoritie ouer his seruant, without referring the cause to his hearing, and cenfure, -ring his, and thy Mafter. Befides, thou art too partiall to bee a Revenger.

venger. For if thou bee to execute revenge on thy felfe, thou wilt doe it too lightly; if on thy Enemie, to heauily. It belongeth therefore to GOD to revenge, to thee to forgive.

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And in testimonie that thou hast freely forgiuen him, pray vnto God for the forgiuenesse of his fault, & the amendment of his life: and the next time that occasion is offered, (& it lies in thy power) doe him good, and reioyce in doing it: for hee that doth good to his Enemies, shewes himselfe the Childe of God; & his reward is with God his Father.

5. Vie not fleepe as a meaner to fatisfie the foggie lithernesse of thy flesh but as a medicine to refresh thy tyred senses & members: Sufficient sleepe quickneth the minde, & reviveth the bodie: but immoderate sleepe dullerh the one, & fameth the other.

6. Remember that many goe to bed, and never rife againe, till they bee voakned and raifed up by the fearefull found of the tast Trumpet. But hee that seepeth & voakeneth with Trayer, sleepeth & voakeneth with Christ. If therefore then defireft to sleep securely, and safely, yeelde up thy selfe into the hands of God, whilest thou art waking: and so goe to bed with a reverence of Gods Majestie, and consideration of thine owne miserie, which

thou

thou mayeft imprint in thy heart in fome measure, by these meanes, and

the like meditations.

Reade a Chapter in the same order, as was prescribed in the morning: & vwhen thou hast done, kneele downe on both thy knees at thy bed-side, or some other contenient place in thy Chamber, and lifting vp thy heart, thine eyes and hands, to thy Heavenly Father in the name & mediation of his Holy Sonne lesus; pray vnto him, if thou have the gift of Trayer,

those which thou hast committed that

day.

2. Crawing most earnessly (for Christ his sake) pardon and forgiuenesse for them.

3. Requesting the affistance of his Holy Spirit for amendment of life.

4. In giving thankes for benefits received, especially for thy preservation that day.

s. Praying for rest and protestion that

night.

6. Remembring the state of the Church, the King, and the Royall Pofleritie, our Ministers and Magistrates, and all our Brethren, visited or perfecuted.

7. Laftly, commending thy felfe & all shine, to his gracious custodie.

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All which thou mayeft doe in thefe or the like words.

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A Peayer for the Euening.

Most gracious GOD and louing Father vio art about mybed and Pfal. knowvest my downe lying, and mine up-139. rifing, and art neere unto all that call upon thee in truth and finceritie, 1 wret-Pfal. ched finner doe befeech thee to looke vpon me with the eyes of thy mercie, and not to beholde me as I am in my felfe : For then thou thalt fee but an vncleane and defiled creature, conceined in finne, and living in iniquitie: 51.9. fothat y am ashamed to lift up mine eyes to Heaven knowving hove grieurusty I baue finned against Heaven, and before thee : For , O Lord , I have tranf refled all thy commandements and righteout Lauver, & not onely through negligence and infirmitie, but oftentimes through weilful prefumptions contrarie to my knowledge : yea, contrary to the motions of thy hely Spiir , reclaiming mee from them , fo that I have wounded my confeience, & grieved thy holy Spirit; by whom they haft fealed mee to the day of redemption. Thou halt confectated my foule and bodie , to bee the Temples of thy Holy Ghoft: I wretched finner!

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Pfal. 119. 37. If4.6.

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Pfal. 40,12,

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fense, and hardnes of heart, that thy judgements denounced against my fins, by the faithfull Preachers of thy Word, doe not terrifie me to returne unto thee by unfayned Repentance for them. And if thou, Lord, thouldeft but deale with mee, according to thy luffice, and my defert, I should veterly bee confounded and condemned. But feeing that of thine infinite mercie. thou haft spared me so long, and still waytest for my Repentance : I humbly befeech thee, for the bitter Death, & bloudy Passions fake , which tefus Christ hath suffered for meesthat thou wouldest pardon & forgive vnto mee all my fins and offences, and open vnto mee that everfreaming Fountaine of the blood of Christ , which thou haft Zach promised to open vnder the Nevo Te- 13.1. flament, to the penitent of the house of David : that all my fine and vncleannes may be so bathed in his bloud, buried in his death , and hidde in his wounds: that they never bee more scene, to thame me in this life, or to condemne mee before thy Judgement Seate, in the WVorld which is to come. And for as much . O Lord, as thou knowest, that it is not in Man raturne his owne heart, wileffe thou 20, 23. doeft first gine him grace to con vert : And feeing that it is as easie with thee to make mee righteons and holy , as to

nine bour jubes, bou vis. Jug.

Matt.

28.20.

I ohn .

6 13.

DaDo- bid me to be fuch : O my God. give me grace to doe what thou commandeff and then command what thou wrilt,& & jube thou thalt finde mee willing to doe thy bleffed will. And to this end, give vnto mee thine Holy Spirit, which thou haft promised to give (to the voorlds end) vnto all thine Elect people; and let the fame thy Holy Spirit purge my heart, heale my corruption, fantifie my nature and confecrate my foule and bodie, that they may be come the Temple of thy Holy Ghoff to ferue thee in Righteoufneffe and Holine fe all the dayes of my life: That when (by the direction and affiftance of thy holy Spirit) I shall finish my courfe in this thort & transitorie life : I may cheerefully leave this world, and refigue my foule into thy Fatherly hands,

> pearing. In the meane while, O Father, 1 befeech thee, let thy hely Spirit worke in mee fuch a ferious repentance, as that I may with teares lament my fins past, with griefe of heart bee humbled for my finnes prefent, and with all mine endeauour refifte the like filthie finnes in time to come. And let

> in the affured confidence of enjoying

cuerlafting life with thee , in thine

Heavenly Kingdome, which thou halt prepared for thine elect Saints, who

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the same thy holy Spirit likewise, keepe mee in the unitie of thy Church, leade mee in the truth of thy VVord, and preferue mee, that I neuer fwerue from the same, to Poperie, nor any other errour or falfe worthip. And let thy Spirit open mine eyes more and Plat. more, to fee the vonderous thinges of 119. thy Lavu & open my lips , that my mouth may daily defend thy Truth, and fer forth thy Praife. Encrease in me those good gifts, which of thy mercie thou haft already bestovved vpon me. 11.15. & gine vnto mee a patient spirit, a chaste heart, a contented minde, pure affections, vufe behaviour, and all other graces which thou feeft to be necessarie for me, to gouerne my beart in thy feare, and to guide all my Pfal. life in thy fauour : that whether I line or die, I may line & die vnto thee, who art my God & my Redeemer.

And here (O Lotd) according as I am bound. I render vnto thee from the Altar of my humblest heart, all possible thankes, for all those blessings & benefites, which so graciously and plentifully thou hast bestowed v-pon my soule and bodie, for this life, and for that which is to come: namely, for mine Elestion, Creation, Redemption, Vocation, Indistinction, Sanstification, & Preservation from my child-hoode vntill this present day &

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Thoure: and for the firme hope which thou halt given mee of my Glorification. Likewise for my health, wwealth, food, raiment, and prosperitie : and more especially, for that thou hast defended me this day novy past, from all perills and dangers, both of bodie and foule, furnishing me with all necessary good thinges, that I fland in neede of. And as thou hast ordayned the day for man to travel in, and the night for him to take bis reft: fo I befeech thee, fanctifie vnto mee this nights reft and fleepe, that y may enjoy the fame, as thy fweet bleffing and benefit: That fo this dull and vvearied bodie of mine, being refremed with moderate fleepe and reft; I may bee the better enabled to walke before thee doing all fuch good works, as thou haft appointed : when it shall please thee, by thy divine power to waken mee the next morning. And whileft I fleepe : doe thou, O Lord wwo art the Keeper of Israel, that neuer flumbrest, nor sleepest, watch over mee in thy holy providence, to protect mee from all danger, fo that neither the enill angells of Satan, nor any wicked enemy, may have any power to doe me any harme, or euill. And to this end, give a charge vnto thy Holy Angels, that they (at thine appointment) may pitch their tents round about mee, for my defence & fafetie.

Pfal. 421.5.

Apoc. 22.7.

P fal. 34-7-

as thou haft promised that they mould doe about them that feare thy name. And knowing that thy Name is a frong Tower of defence unto all those that truff therein; I here commend my (elfe (and all that do belong vmo me) vnto thy holy protection and custodie. If it be the blessed will to call for mee in my fleepe : O Lord. for Christ his fake , have mercy vpon mee, and receive my foule into thy Heauenly Kingdome. And if it be they bleffed pleafure to adde more dayes vuto my life: O Lord, adde more amendment vuto my dayes: and weane my minde from the love of the world, and worldly varities, and cause mee more and more to fettle my connerfation on Heaven, and Heavenly thinges. And perfect daily in mee , that good vorck , which thou haft begun , to the glorie of thy name, & the faluation of my finfull foule.

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O Lord, I befeech thee likewife, faue and defend from all euill and danger, thy whole Church, the KINGS Majestie; the QVEENE, together with the Princes PALATINE of RHENE, and the religious Princesse Elizabeth, their Mether: keepe them all in the sinceritie of thy Truth, and prosper them in all grace and happines. Blesse the Nabilitie, Ministers, & Magistrates of these

Churches

Apoc.

12. 20.

6.10.

Mat.

19.28.

Luk.

14.14.

Churches and Kingdomes, each of them with those graces which are expedient for their place and calling, And bee thou, O Lord, a confort and confolation to all thy people, whom thou haft thought meet to visit with any kinde of fickeneffe , eroffe, or calamitie, Haften , O Father , the comming of our Lord lefus Chrift. Make me ever mindfull of my laft end, and of the reckoning, that I am to make vnto thee therein: and in the meane while , karefull , fo to follow Christ in the regeneration during this life, as that with Christ I may have a portion in the Resurrection of the just; when this mortall life is ended. These graces, and all other bleffings, which thou, O Father , knowest to bee requisite and necessarie for mee, I humbly begge and crave at thy hands, in the name and mediation of lefur Christ thy Sonne, & in that forme of Prayer, which hee himselfe hath saught mee to fay vnto thee , Our Father, 00.

> Another shorter Euening Prayer.

O Eternall God and heatenly Fafured by the promises of the Cospelland the exemples of Peter, Magda

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lene , the Publicain , the prodigall Luk. childe, and many other penitent fin- 2.61. ners, that thou art to full of compassion, Luke and fo readie to forgive the greatest Lake finners, who are beauieft laden with 18.14 tinne at what time focuer they returne 1.20. vnto thee with penitent hearts, lamen- Plat. ting their fins, & imploring thy grace: 103.8. I mould despaire for mine owne 11.28. finnes, and be vtterly discouraged, Ezec. from prefuming to come vnto thy 18.21 presence: considering the hardnesse of my heart , the unrulinesse of my affections, and the uncleaneffe of my conversation, by meanes whereof, I have transgressed all thy Lavves, Deut. and deserved thy curse, which might Gal.3. cause my bodie to bee smitten with 10. some fearefull disease, my soule to languish with the death of sinne, my good name to bee traduced with scandalous reproches, and make mine effate liable to all manner of croffes and casualities . And I confesse, Lord, that thy mercie is the cause that I have not beene lang agoe confoun-But, O my God, as thy mercy 3.22. onely stayed thy judgement from Mal. falling vpon me hitherto; fo I humbly 3.6. befeech thee , in the bourels of the col. mercy of lefus Christ, (in vuhomonely 3.2. thou are well pleased) that thou will Mat. not deale with mee according to my Pfal. deferts, but that thou wouldest freely [15.17

& fully remit vnto me all my fins & transgressions: & that thou wouldest

wash them cleane from me with the

vertue of that most precious bloud,

Which thy Sonne lefus Christ, hath shed for mee. For he alone is the physician,

and his bloud onely is the medicine that

can heale my sickenesse. And hee is

the true brazen Serpent that can cure that poison, where with the fiery Serpents of my fins have stug & poysoned

my fick & wounded foule. And give

mee, I befeech thee, thine holy Spirit, which may affure me of mine adoptio,

and that may confirme my faith, en-

Pfal. 28 4. Hof. 13.5. Ifa. 1. 16.18.

16,18. Matt. 9.11. 1. Joh. 1.17.

> 70h. 13.14.

Gal.4. 5.6.

1 Thef.

crease my repentance, enlighten my understanding purific my heart, rectifie my will and affections , and fo fauttifie me throughout , that my whole bodie, Soule, and spirit may bee kept unblameable untill the glorious comming of my Lord lefus Christ. And novy, O Lord , I give thee heartie thankes and praise, for that thou hast this day preferned me from all harmes and perills, notwithstanding all my sinnes & ill deferts. And I befeech thee likewife defend mee this night from the road ring Lyon, wwhich night and day feeketh to denoure mee, VVatch thou, O Lord, ouer mee this night, to keep mee fro histentations and tyrannie and let thy

mercie faielde mee from his ynappeafable rage and malice. And to this

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end y commend my felfe into thy hand and protection: befeeching thee, O my Lord and Gode, not to fuffer Sara, ner any of his euill members, to have power to doe vnto mee any hurt or violence this night. And graunt, good Lord, that whether I sleepe or wake, line or dye I may fleepe, wake, line, & dye vnto thee, and to the glorie of thy Name, and the Saluation of my foule. Lord, bleffe & defend all thy chosen people euery where. Grant our KING along & happie reigne ouer vs:Bleffe our QVEENE, the Princes PA-LATINE of Rhene, & the vertuous PRINCES ELIZA-BETH their Mother, together with all our Magistrates and Ministers:comfort them who are in miferie, neede, or fickenesse: Good Lord, give me grace to be one of those vuse Virgins, Mat. which may have my heart prepared like a Lampe furnified with the oyle of Faith , and light of good worker , to meete the Lord lefus, the fweet Bridegroome of my foule, at his fecond and fudden comming in glory. Grant this, good Father, for Christ lefus fake , my onely Saujour & Mediatour in whose bleffed Name, & in whose ovvne words I call vpon thee, as hee hath taught mee: Our Father which art in Heanen, oc.

After-

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Luke

16.3. Matt.

14.2.

12.13.

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Aftervvards lay.

Thy grace, O Lord lefus Christ, thy love, O heavenly Father; thy comfort and consolation, O holy and bleffed Spirit, bee with mee, and dwell in my heart, this night and euermore. Amen.

Then rifing vp in a holy reverence, meditate as thou art putting offthy clothes.

Things to bee meditated upon , as thou art putting off thy clothes.

1. THat the day is comming when thou must bee as barely unftripi of all that thou halt in the VVorld, as thou art now of thy clothes: thou hast therefore here, but the we of all things, as a Srevvard, for a time, and that vpon Accounts. VVhilest therefore thou art trufted with this Stewardship, be wrife & faithfull.

2. When thou feeft the bed, let it put thee in minde of thy graue, which is novy the bed of Christ: For (brist (by laving his holy bady to reft three daies, & three nights in the grave) Vc 15hath (mitified , and (as it were) wwwmortis med it for the bodies of his Saints, to

Aus imigo fepulchei. Mat. 12. 40. 1, Thefal.4.4. Ifa. 57.2. reft test and sleepe in, till the morning of the Resurrection: So that now, vnto the faithfull, death is but a sweete sleepe & the grave but Christs bed, where their bodies rest and sleepe in peace: vntill the joyfull morning of the Resurrection day shall davone vnto them.

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Isay. 16.20

Let therefore thy bed-clothes represent vnto thee the mould of the Earth, that shall couer thee: thy sheetes, thy uninding sheete: thy sleepe, thy death: thy waking, thy resurrestion. And being laide downe in thy bed, when thou perceiuest sleepe to approach: say, I will lay mee downe of sleepe in peace, for thou Lord, onely manbest mee dwell in safetie.

Pf.4.5

Thus religiously opening enery Morning thy heart, & shutting it vp against enery Evening, with the V Vord of God, & prayer, as it were, with a lock and kere: & lock ending it in his feare: & ending it in his favour, thou shalt bee sure to finde the blessing of God, vpon all thy dayes labours, and good endeauours: & at night thou mayest affice thy selfe, thou shalt sleepe safety, and sureetly in the armes of thy heavenly Fathers providence.

Thus farre of the Pietie, which every Christian, in private ought to practice every day. Novv followeth that, which

Cen.

Gen. 14.4.

lofua.

hee (being a Houtholder) must practife publikely with his Ramilie;

Meditations for houshold Pietie.

r. IF thoubee called to the government of a Family, thou must not

hold it fufficient to ferue God , and line vprightly in thine ovene perfon: valeffe thou cause all vades thy charge to doe the fame with thee. For the performance of this dutie, God was fo well pleafed with Abraham, that hee would not hide from him his counfell. For faid God, I know him that hee will command his Sonnes & his Houshold after him , that they keep the wwwy of the Lord , to doe righteoufneffe and judgement, that the Lord may bring upon Abraham, that hee hath fooken unto him. And Abraham had 118. men-fernants, which were borne and catechized in his House; with whose helpe he rescued also his nephevy Lot from the captivitie of his enemies . And religiously valiant Ioshua protesteth before all the people, that if they all would fall avvay from the true worthip of God, yet that bee & his House would ferne the Lord. And God himfelfe gines a speciall charge

to all House-holders, that they doe infrust their Familie in his VVord, and

traine

traine them up in his feare and fertice. These ovords wwhich I command thee 6.6.7. this day, shall bee in thy heart, and thou shalt whet them continually upon thy Children, and shalt talke of them, wohen thou tarriest in thine House, and as thou walkest by the way, and when thou lieft dowone, and when thou rifeft up, &c. Thou shall feare the Lord thy God and ferue bim, David according to this Pf.41. Lavy, had so ordered his family, That 101.6. no decentfull perfon should devell in his House, but such as would serve God, and weathe in his way. And Religious Hoft. Hester had taught her Maides to serue God in fasting and prayer. And (the more to further thy familie in the zeale of Religion) fettle euer thy chiefest affection on those whom thou thalt perceive to bee best addicted to true Religion. This also will turne to their owne advantage in a double respect. First, God will the rather bleffe and prosper the labour and handie-worke of fuch godly fernants: For Laban perceived, that God bleffed Gen. him for lacobs fake : And Potiphar favy, 30.27. that the Lord made all that Ioseph did, to prosper in his hand : yea, when innocent loseph was cast into Priion, his Keeper favo that what sever he did , the Lord made it to profper : and therefore the Keeper committed all 22.23. the charge of the Irisoners into losephs

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hand. Secondly, the trulier a Man doth serve God, the faithfuller he will serve thee.

2. If every Housholder were thus carefull, according to his diseie, to bring vp his Children and Familie, in the Service and feare of God in his ovene house, then the House of God, hould bee better filled, and the Lords Table more frequented every Sabbath days and the Pastours publike Preaching and labour, vyould take more effect than it doth. The freetes of tovvne and Cities would not abound with fo many drunkards, fwearers, vyhoremongers, and prophane scorners of true Pietie and Religion; VVeftminfter Hall yould not be fo full of contentions, wrangling fuits, and vnchriftian debates; and the prisons would not be every Sellions fo full of Theeues, Rob bers, Traitors, and Murtherers. Em (alas) most Householders make no other vie of their Servants, than the doe of their Beafts. Whileft they may have their Bodies to doe their feruice, they care not if their Soules ferne the Deull. Yet the common complaint is; that faithfull & good servants are scarce to bee found. True; but the reason is because there are so many prophane and irreligious Maffers ; for , the example and instruction of a Godly and Religious Master, will make a good and faithfull Servant, as may vitnesse the examples of Abraham,
Ioshua, David, Cornelius, &c. who had
good servants, because they were Religious Masters, such as were carefull ta make their servants Gods seruants.

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It is the chiefe labour and care of most men , to raise , and to advance their house; yet let them rise up early, and lye dovone late, and eate the Bread of carefulnesse, all will be but in vaines for except the Lord build a House, (that Pfat. is, raife vp a Familie) they labour in 127.13 vaine. For God hath fealed this, 25 10.27. an irrevocable decree, that hee will powere his werath upon the Families PC.52 that call not upon his Name : yea, God Gen. viill take the VVicked, and plucke him 15.26. out of his Tabernacle, & rose him out of the Land, &c. Yea, when his iniquities Levis. are full, hee will make the Land to 18, 25. frue out enery Canaanite : Religion then & the Service of God in a Family, is the best building, & surest entayling of House & Land, to a man & his poste- Pf.37. ritie: for the righteous Man shall inherit; 29. the Land, and dwell therein for ever.

As therefore if thou desirest to have the blessing of God vpon thy selfe, and vpon thy Familie, either before or after thy owne private devotion, call every morning all thy Familie to some convenient rooms; and first

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4Orig. 2000 bine the woord ex. PCHTded in Chri-Aian houfes. Hom. o in Levit. Augu-Rine faith: that w rach the

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either reade thy felfe vnto them Chapter in the Vivard of God, or cause it to be reade diffinctly by fome other. If leafure ferue, thou mayeft a admonish them of fome remarkeable good notes; and then kneeling downe with them in reverent fort, as is before described, pray with them in this manner:

> Morning prayer for a Familie.

Lord cur God and heavenly Father, who art the onely Creatour and Gouernour of Heauen and Earth, and all things therein contayned, wee confesse that wee are unvorthie to pit, the appeare in thy fight and prefence, confidering our manyfold finnes, which vvee have committed against heaven and before thee: and how that wee haue beene borne in finne, and doe daily breake thy holy Lauves & commandements contrary to our knowledge & consciences; albeit that vvee know that thou art our Creator, who haft made vs; our Redeemer, who haft bought vs with the blond of thy onely begotten Sonne; and our Comforter, who bestovvest vpon vs, all the good & holy graces, which wee enjoy in our foules & bodies. And if thou Shouldest but deale with vs , as our wickedm

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wickednesse, & vnthanckfulnesse have deferued: what other thing might vvee (O Lord) expect from thee, but shame & confusion in this life, & in the VVorld to come, v vrath, and everlafting condemnation? Yet, O Lord, in the obedience of thy Commandement , and in the confidence which we have in thy vnspeakable & endleffe mercie in thy Sone, our Saujour lefus Christ: wee thy poore feruants, appealing from the Throne of Inflice (where wee are infly loft and condemned) to thy Throne of Grace, (where Mercy reigneth, to pardon abounding finne:) doe from the bottome of our hearts most humbly befeech thee, to remit and forgiue vnto vs all our offences and misdeeds: that by the vertue of the precious bloud of Iefus Christ, thine innocent Lambe, which hee fo abundantly fied (to take array the finnes of the VVorld, all our finnes, both originall and astuall, may be fo cleanfed and washed from vs. as that thy may neuer be laid to our charge, nor euer haue povver to rife vp in ludgemet against vs. And vvee befeech thee, good Father, for Christ his death & paffio fake, that thou wilt not fuffer to fall vpon vs that fearefull curse & vengeance, which thy Lavy hath threatned, and our finnes have justly

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deferued. And for as much , o Lord, as wee are taught by thy VVord, that Idolaters, Adulterers Couetous men , Contentious persons, Drunkards, Gluttons, and suchlike inordinate livers , shall not inherite the Kingdome of God: powre the grace of thy Hely Spirit into our hearts, were by wee may bee enlightned to fee the filthineffe of our finnes, to abhorre them: and may bee more and more firred vp to line in neveneffe of life, and loue of thy Maieflie; fo that we may daily encrease in the obedience of thy VVord, and in confcionable care of keeping thy Commandements.

And new, O Lord, we render vnto thee most heartie thankes, for that thou haft elected, created, redeemed, called, justified, and fanctified vs in goode measure in this life, and given vs an affured hope that thou wilt glorifie vs in thy beauenly Kingdomes when this mortall life is ended. Likewife wee thanke thee for our life, health, wealth, libertie, prosperitie, and peace; especially, O Lord, for the continuance of thy holy Goffell among vs, and for sparings vs fo long, and granting vs fo gracious a time of Repentance. Also wee praise thee, for all other thy mercies bestovved upon vs: more especially for preserving vs this

this Night past, from all dangers that might have befalne our Soules or Bodies. And feeing thou haft novv brought vs fafe to the beginning of this day, wee befeech thee protect and direct vs in the fame. Bleffe and defend vs in our going out , & comming in, this day and enermore. Shield vs, O Lord, from the tentations of the Deuil, and grant vs the cultodie of thy Holy Angells, to defend and direct vs in all our vvayes.

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And to this end, wee recommend our felues, and all those that belong vnto vs, & are abroad from vs, into thy hands, and almightie tuition. Lord defend them from all euill, prosper them in all graces, and fill them with thy goodnesse. Treserue vs likevvise this day, from falling into any groffe finne, especially those whereunto our natures are most prone. I Ser a weatch before the doore of our lips, that wee offend not thy Maichie, by any raft or falle cathes; or by any leved or lying speeches gue vnto vs parient mindes, pure and chaste hearts, and all other graces of thy Spirit, which thou knovvest to bee needfull for vs, that wee may the better be inabled to seine thee in holinesse and tighteousnesse. And seeing that all Mens labour, without thy blefing, s in vaine; bleffe every one of vs int

our feuerall places and callings, direct thou, the workenf our bands upon ve. euen profper thou our handy-vverke (for except thou guide vs with thy grace, our endeauours can haue no good (weceffe.) And prouide for wall things, which thou. O Father, knoweff to bee needfull for every one of vs, in our foules & bodies this day. And grant that vice may so passe through the Pilgrimage of this fort life: that our hearts being not feeled vpon any tranfitorie things, which were meete with in the way : our foules may every day bee more and more rauished with the love of our home, and thine everla fling Kingdome.

Defend likewife, O Lord, thy Vniverfall Church, & euery particular member thereof: especially wee befeech thee to continue the peace and prosperitie of these Churches & Kingdomes wherein wee live. Preserve and defend from all euils & dangers, our gracious KING CHARLES, our QVEENE together with the PRINCELY PALSGRAVES of Rhene, & the Religious PRINCES ELIZABETH their Mother. tiply their dayes in bliffe & felicities & afterwards crowne them with euerlafting joy and glary. Bleffe all our Ministers , & Magistrates , with all graces needfull for their places, and gouerne

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governe thou them, that they may gouerne vs in peace & godlineffe : & of thy mercy, O Lord, comfort all our Brethren that are diffrefled, ficke, or any way comfortlesse, especially those who are afflicted either with an ouill Confeience, because they have finned against thy Word , or for a good Conscience because they will not finne Make the first to against thy truth. knowe that not one drop of the bloud of Christ was a drop of vengeance , but all drops of grace, povverfull to procure pardon, vpon repentance, for the greatest simes of the chiefest finner in the World. And for the other , let not , O Lord, their long-sufferance either too much discourage them, or too much encourage their enemies : but grant them parience in fuffering, and a gracions & speedie deliverance, which way may fland best with their comfort & thy glorie.

Giue enery one of vs grace, to bee alwaies mindfull of his last end, & to be prepared with faith and repentance, as with a VVedding-garment, against the time that thou shalt call for vs out of this sinfull VVorld. And that in the meane while wee may so in all things, and about all things, seeke thy glorie, that when this mortall life is ended, wee may then bee made partakers of immortalitie, & life

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eternalin thymost bleffed & glorious

Kingdome.

Thefe, and all other graces, which thou, O Father, feeft to be necessary for vs, & for thy whole thurch, wee humbly beg and crane at thy hands, concluding this our imperfect prayer in that absolute forme of prayer, which Christ himselfe hath, thought vs, saying:

Our Father vehich art in Heaven, cre.

After prayer, let enery one of thy Houshold training in the feare of God, fuch a break-fast or refreshing, as is sit; depart; the children to Schoole, the servants to their worke; every one to bis office, the Master and Mistesse of the Familie, to their Callings, or to some homest exercises for recreation, as they thinke sit.

The Practice of Pietie at Mealer,

B Efore Dinner & Supper, when the Table is covered, ponder with thy fife, vpon these Meditations, to worke a deeper impression in thy heart, of Gods fatherly providence & goodnesse towards thee.

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Medisations before Dinner and Suppers

Editate that Hunger is like the fickenelle called a WVolfe: which if then doest not feede, will me do denoure thee , and cate thee vp : and cuitt that meate and drinke, are but as phyficke, or meanes which God hather- dum dayned, to relieue and cure this name medi rall infirmitie , and necessitie of mon. ta fic Vie therefore to eater and to drinke, alime rather to Justaine and refresh the rusus. wreakeneffe of Nature ; then to fatisfie A.g. the fenfualitie & celights of the field, 1:10. Eate therefore to line, but line not to A Shanenger , vvhcle lining is to emptie, is to be preferred before him that liveth but to fill Privies. There is no feruise fo bafe * as for a Man to bee a flane to his belie. The Apofile ter- jor su meth fuch, Bellygods Phil. 3. 19 . There & ad fore vvee may boldly terme them as majors the Scriptures doe other Idols , a Gul- genilalim, Dungic-gods, Heb. 2. 18. 19.2. quam King. 17.12. & as no one action (Gods ut na-Ordinance excepted) makes a man am mei more to refemble a Beaff , than eating corpoor drinking, fo the abuse of eating and or drinking, to Surferring , drumicenne ffe, Galal, & ferring , makes a man more wile fignathen a Eeaft. mans dung. a Ezech.4.15.17.

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2. Meditate of the omnipotencie of God, who made all thefe Creatures Heb. of nothing: of his versedome, who 11.3. Pf. 145 feedeth fo many infinite creatures 15.16. through the vnievrfall vvorld infain-Mat. S tayning all their lines, which hee hath 0 45 · give them: which furpaffeth the wifedome of alle the Angels in Heanen:& All. 14.7. of his elemenere & coodneffe, in feeding Hane allo his very enemies. do

3. Meditate , hove many forts of creatures , as Beafts, Fish , & Fouvle have loft their lives, to become foode to nourish thee : and hovy Gods prous dence fro remote places, hath brought all these portions together on thy Table, for thy nourishment: & hove by thele dead Creatures hee maintaynes thee

in bealth and life. writtä

4. Meditate, that feeing thou half fo many pledges of GODS fatherly bountie, goodneffe, and mercy towards thee, as there are dishes of meste on thy Table : Oh fuffer not in such a place, fo gracione a God, to be abufed by scurrilitie, ribauldrie, or swearing or thy * fellow trooper, by difgracefull back bitting , rawiting , or flandering.

s. Meditate, hovy that thy Maffer lefus Christ did neuer eare any food, but first he bleffed the Creatures, & gatte thankes to his headenly Father for the

Politid. de bits Aug. Lik. 9.16 . Mat. 14 9.07 15. 36. Marke 5.41. 0 8.6. Lub. 24. To 6.11. Marke 16.30.

fame

fame. And after his last Supper, we reade that bee Jung a Pfalme. For this was the Commandement of God: When thou halt eaters and filled thy felfe, thou shalt bleffe the Lord thy God, Oc. This was the practife of the Prophets: 9.13. Fox, The people would not eate at their Falt , rill Samuell came to bleffe their meat. And, faith loel to Gods people: Toel. You shall eate and be fatisfied, of praife? the Name of the Lord your God. This alfo was the practice of the Apoftles. For S. Taul in the Shipe , gaue thankes be- 27. 35 fore meate, in the prefence of all the people that were therein. Imitate thou therefore in fo hely an action, fo bleffed a Master, and so many worthie prelidents that have followed him. and gone before thee. It may bee , because thou hast never vsed to give thankes at meales, therefore thou art now assamed to beginne. Thinke it no hame to dee what Christ did; but bee rather assamed , that thou hast fo long neglected to Christian a dutie. And if the Some of God gave his Father fuch great thankes for a Dinner 6! of Barley bread, and broyled Fish; what 11.6. thankes thould fuch a finfull man as thou art, render vnto God, for fuch varietie of good and daintie cheere? Hovy many a true Christian would bee glad to fill his bellie with the morfells which thou refufeft, and dee

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Dan. 5.14.

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69. 14. Gen. 3.17. I.Ti.

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Inh 17. 14

Lacke that which thou leavest? Hove bardly doe others labour for that which they eate, and thou haft thy foode provided for thee without either care or labourd To conclude, if Pagan Idolaters at their Feafts, were accustomed to praife their falle gods : what a name is it fore a Christian (at his Dinners and Suppers) not to praise the true God, in whom weeline, mone and have our being?

Meditate. that thy bodie vyhich thou doest now fo deintily feed, must bee. (thouknowell not how toone) meate for Vvormes, VV non thou shale fry, to correction. Thou art my Farber, and so the VVorme, Thou art my Mother,

and my Sifter.

7. Meditate, how that many a Mile Table is made his Snare, fo that through his intemperancy and vnthakfulneffe. 25, 26 . the meat which mould nourish the body, kils him with a furfeir in fo much that more are killed with this fliare than with the Sword. And feeing that fince the Carle, the vie (as of all creatures, fo likevvise) of meate & drinkes is vnto vs uncleane, till the same be Santtified by the VVord of God, & 1. Cot. Prayer : and the Man liveth not by Rom. Bread enely , but by the VVord of Gads Theff 1.18. Ecd. 10:17. Incent. 34: Ect. 21:15.

Neh. 6, 20, Ames 6.6. ... 15011 ... 12011 ...

Ordinance , and his blefling , which is called the Staffe of bread. Sit not therefore downe to ente before you pray, & rife not before you give God thanker. Feed to fuffice Nature, yet tife with apperite, and remember thy poore Christian Brethren who fuffer hunger, & want those good things wherewith thou doest abound.

These things, or some of them premeditated : (if there be not a Samuell pre-(ent) life up with all comely reuerence thy heart, with thy hands and eyes, unto the great Creatour and Feeder of all Creatures : and before Meate, pray unto him thus,

Grace before meate.

Most gracious God, & louing Fa- Pf. 1 ther, who feedest all Creatures li-127 uing, which depend upon thy diuine prouidence : wee befeech thee fan- Pf.147 Stife these Creatures, which thou hast lo. ordained for vs: give them vertue to neurish our bodies, in life & health: 1.Ti. and give vs grace to receive them 6-4berly, and thankefully, as from thy 16.8. hands: that fo in the ftrenght of these and other thy blessings, we may walke in the aprightnesse of our hearts, before thy face this day & all the dayes of our lives : through lefus

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Christ our Lord & onely Saniour, A-

Or thus.

Most gracious God, & mercifull Father; wee beseech thee sandifie these Creatures to our vse: make them healthfull for our nounishment; & vs thakefull for all thy blessings, through Christ our Lord & onely Samour. Amen.

Another grace before

DEternall God, in vision wire line, move, is have our being, wee befeech thee bleffe vnto thy Servants these Creatures, that in the strength thereof wee may line; to the setting forth of thy praise & glory; through lesus Christ our Lord and onely Sauiour. Amen.

After every meale, bee carefull of thy felfe or thy Family, as 10h was for himselfe and hu Children, 10h.1.4. least that in the cheerefulnesse of eating and drinking, some speech hath slipped out, which might be either offensive to God, or injurious to Man: And therefore with the like comely gesture and reverence give thankes unto God, and pray in this manner.

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B Leffed bee thy holy Name, O Lord our God, for these thy good benefits, wherewith thou haft fo plentifully at this time refreshed our bodies : O Lord, vouchfafe likewife to feed our fouler, with the pirotual ford of thy holy Word and Spirit , vnto life everlafting. Lord defend and faue thy whole Church: our gracious KING CHARLES, the Princes PALA-TINE of RHENE, and the Ladie Elizabeth their mother. Forgive vs our fins, and vnthankfulnes, paffe by our manifold infirmities, make vs all mindfull of our last ends, and of the reckening that wee are to make to thee therein. And in the meane while grant vnto vs health, peace, and truth, in lefus Christ our Lord, and onely Sanour. Amen.

Or thus.

BLessed bee thy holy Name, (O Lord) for these thy good benefits, wherewith thou hast refreshed vs at this time. Lord forgine vs all our sins and frailties; and defend thy whole Church, our KING, and Royall pesserie, and grant vs health, peace, and truth, in Christ our onely Saniour.

Amen.

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We see give thee thankes (O Heauenly Father) for fieding out bodies fo graciously with thy good creatures to this temporallife befeching thee likewife to feede our foules with thy holy VVord vnto life everlasting. Defend (O Lord) thine vninerfall (burch, the King, and his Royall Pofleritie, and grant vs continuance of thy grace and mercie, in Christ our onely Sauiour, Amen.

The Practice of Pierie at

At Evening, when the due time of topairing to rest approacheth, call together againe all thy Familie. Reade a Chapter in the same manner, that was prescribed in the Morning. Then (in the boly imitation of our Lord, and his Disciples) sing a Plaline. But in singing of Psalmes, either after Supper, or at any other time, observe these Rules.

Rules to be observed in singing of Pfalmes.

1. BEware of finging divine Pfalmer for an ordinarie recreation; as doe men of impute Spirits, who fing holy Pfalmer. Pfalmes, intermingled with profane Ballads. They are Gods Word, take them not in thy mouth in vaine.

2. Remember to fing Davids Mat.

3. Practife Saint Pauls rule; I will 1. Cor.

with the understanding also.

4. As you fing, vincouer your heads, and behaue your felues in comely reuerence, as in the fight of God, finging to God, in Gods owne VVords:
but bee fure that the matter makes
more melodic in your hearts, then
the Musicke in your Eares; for the finging with a grace in our hearts, is
that which the Lord is delivered withall,
according to that old Verse:

Non vox, sed votum, non musica chordulas sed cor;

Non clamans, fed amans, pfallit in aure Dei.

"Tis not the voyce, but vow,
Sound heart, not founding firing:
"True zeale, not outward firew,
That in Gods eare doth ring.

5. Thou mailt if thou thinke good, fing all the Ffalmes ouer in order: for all are most duine and comfortable. But if thou wilt chouse some specials. Pfalmes as more fit for some times.

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and purposes, and such, as by the oft v. sage, thy people may the easier commit to memorie,

Then fing.

In the Mosning , Pfalm. 3, 5, 16, 22.

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In the Euening. Tsalm.4. 127.141.
For mercy after a fin committed. Ts.
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In fickeneffe, or heavineffe, Tfalm.
6.13.88.90.91.137. 146.

VVhen thou art converted, Tfalm.

30. 32.

On the Sabbath day, Pfalm. 19.92.95. In time of joy, Pfalm. 80.98.107.136.

Before Sermon, Pfalm. 1.12.147. the

After Sermon, any Tsalme, which concerneth the chiefe argument of the Sermon.

At the Communion . Pfalme, 22.23.

For spirituall solace, Pfalme 15.19.25. 46.67.112.116.

After wrong and disgrace received,

Pfalm.42.69.70.140. 144.

After the Pfalme, all kneeling downed in reverent manner, as a before described, let the Fasher of the Family (or the chiefest in his absence) pray thus.

Fuening

while who to one drome received Evening Prayer for A Familie. 29 10 2013

Bternall God; and most gracious Father, wee thine vnworthy Seruants, here affembled, doe cast downe our felues at the foot-stoole of thy grace, acknowledging that wee have inherited out Fathers corruption, and actually in rhought, word and deeds transgressed all thy holy Commandements, fo that in vs naturally, there dwelleth nothing that is good: for our hearts are full of fecret pride, anger, impatience, diffembling, lying, luft, vanitie, prophanenesse, distrust, too much love of our felnes, and the World: 200 tirle lone of thee, and thy Kingdome but empty and voyde of faith, love, patience, and every fpirimall grace. If thou therefore mouldeft but enter into indgement with vs; and fearch out our naturall corruption. and observe all the curfed fruits and offe as that wee have derived from thence: Saran might juffly challenge or for his owine, and wee could not expect any thing from thy Maieffie, but the wrath and our condemnation, which we have long agoe defenied. Bor, good Father , for Jefus (brift thy Matt. deare Sonnes fake, in wohom onely thou 3.17. art well pleafed, and for the merits of

III

that bitter death and bloudy passion, which wee beleeve that hee hath fuffered for vs: have mercy upon vs, pardon and forgive vs all our finnes, and free vafrom the flame and confusion which are due vnto vs for them, that thy may neuer feaze vpon vs to cur confusion in this life , nor to our condemnation in the world which is to come. And for as much as thou hall created vo to ferue thee, as all other Creatures to ferue vi: fo wee befeech thee inspire thy holy Spirit into our hearts, that by his illumination & effectuall working, were hand the inward fight & feeling of our fim and naturall corruptions, and that wee may not be blinded in them, through coffume, as the Reprobates are: but that wee may more and more loathe them, & bee heartily grined for them, endeanouring by the vie of all good meanes to ouercome and get out of them. Oh let vs feele the power of Christs death, killing Phil 1. lin in our mortall bodies; and the vertue of his refurrection, raising vp our fouls to newnesse of life. Couert our hearts. fubdue our affections, regenerate our mindes, & purifie cur nature; & fufier vs not to bee drowned in the ftreame of those filthy vices and finfull pleafores of this time, wherewith thoufands are carried headlong to eternall destruction but daily frame vs more & mere

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more to the likenefle of thy Sonne lefis Chriff that in righteonfiesse and true holinefle, we may to feme and glorine theen har lining in this feare. Se dying in the favour wee may, in thine appointed time, attaine to the bieffed reflection of the init . vnto eternall life. In the meane while, O Lord, encreafe our faith in the fweet promifes of the Goffell , and our repentance from dead workes, the affurance of our bepe in the promifes, our feare of the Name, the barred of all our finnes, and our love vinto thy Children: especially those, whom wee shall fee to stand in need of our helpe and comfort : That fo, by the fruit of Pierie, & a righteous life, wee may be affirred that thy Holy Spirit doth dwell in vs, and that wee are thy children by Grace & Adoption And grant vs. good Father, the contimiance of health, peace, maintenance and all other curward things : fofarre forth, as thy Dinine VVisedome shall thinke meete and necessarie for every one of vs.

And heere, O Loid, according to curbounden dutie, wee consesse, that then hast beene exceeding mercifull vnto vs all, in things of this late; but infinitely more mercifull in the things of a better life, and therefore wee doe here from our very scules, render vnto thee all.

humble

T.am. 17.

burnble and hearty thankes a for al thy blefings and benefits bestowed vpon our foules and bodies: acknowhedging thes to bee that Eather of light, from ranom we have received all shefe good and perfect gifts : and vnto thee alone for them, we afferibe to be due. all glorie, honour and praise, both now and evermore. But more especially, wee praise thy Digine Maiestie, for that thou haft defended vs this day from all perills and dangers : fo that none of those indgements (which our finnes have deferred) have fallen vpon any one of vs. Good Lord forgine vs the fins which this day wee hauc committed against thy Divine Maieflie , and our Brethren: and for Christ his fake, bee reconciled vnto vs for them. And wee befeech thee likewife of the fame thine infinite goodnesse and mercie, to defend and protect vs. and all that belong vnto vs this night, from all danger of fire, robberie, terrours of enill Angells. or any other feare or perill, which for our fins might fully fall upon vs And that wee may bee fafe under the finadovo of thy owings; we here commend our bodies and foules and all that we have. vnto thine Almightie protection Lord bleffe and defend both vs and then from all euill. And whileft we fleepe. doe thou, O Father, who never flumbref

Pfal. 78.49.

Pfal.

breft nor sleepest, watch over thy. Children and give a charge to thy Holy Angles, to pitch their Tents round about our House and dwelling, to guard vs from all dangers: That sleeping with thee, wee may in the next morning be wakned by thee; and so being refres hed with moderate sleepe, wee may be the fitter to set forth thy glorie in the conscionable duties of our callings.

And wee befeech thee. O'Lord, to be mercifull likewife to thy whole Church, and to continue the tranquiline of these Kingdomes, wherein wee line, turning from vs those plagues which the erging sames of this Nation

doe cry for.

Preserve our Religious King CHAR-LES, from all dangers and Confpiracier; bleffe Our QVEENE, the PRINCELY PALSGRAVES of RHENE, and the gracious PRINCES ELIZABETH. their deare Mother : bleffe all our Magistrates and Ministers, all that feare thee, and call ypon thy Name, all our CHRISTIAN Brethren and fifters, that fuffer fickeneffe, or any other affliction or miferie, especially those, who any where doe suffer perfecution for the tellimony of thy Holy Goffell, grant them patience to beare thy crosse; and delinerance,

when and which way it hail feeme

best to thy Divine Vyisedome. And Lord, fuffer vs never to forget our laft ends, and those reckmings, which then wee must render voto thee. In health and profesitie, make vs mindfull of ficknesse. & of the euill day that is behinde, that thefe things may not ouertake vs as a fnare, but that wee may in good meafure, like wife Virgins, be Maris found prepared for the comming of Christ, the sweete Bridegrome of our foules. And now, O Lord, most holy and just, wee confesse that there is no cause why thou (who art so much displeafed with Sinne) mouldeft heare the Prager of finners; but for his fake onely who fuffered for finne, and finned not. In the onely mediation therefore of thine eternall Sonne lesis Christ, our Lord and Saujour, wee humbly beg thefe, and all other graces which thou knowelf to bee needefull for vs, mutting vp thefe our imperfest requests, in that most boly Prayer . which Christ bimfelfe hath taught vs to fay vnto thee, Our Father, Spec

Toy Grace. O Lord Isfus Christ; thy love, O heavenly Eather; thy comfort and confolation, O boly and bleffed Spirit, been with we, and remaine which we this might, and for evernore, Amen.

Then faluting one another, as be-

commeth Christians, who are the reffels of Grace, and Tempels of the holy Ghost, let then in the feare of God depart enery one to his rest: vsing some of the former private meditations for Evening.

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Thus fare of the House-holders publique Practise of Pietre, with his Family, every day. Novo followeth his Pradice of Victie with the Church, on the Sabbath day.

Meditations of the true manner of practifing Pietre on the Sabbath day.

A Lmightie God will have himfelfe worthipped, not onely in a prinate manner, by private perfons and Families: but alfo in a more publique fort, of all the godly ioyned together in a vifible Church: that by this meanes he may bee knowne not onely to be God and Lord of every fingular perfon; but also of the Creatures of the whole universall VVorld.

Quest. But why doe not vice Christians, vinder the Nevv, keepe the Sabbath on the same seventh day, whereon it was kept under the Old Testament?

I answere : because that our Lord

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Tefue,

Matt. 13.1. Deut. TS 13. 19.

Teh. 20

24.

lefue, who is the Lard of the Sabbath. and whom the Law it felfe commands vs to beare, did alter it from that fewenth day , to this first day of the VVeeke, whereon we keepe the Sabbath. For the holy Euangelist notes: that our Lord came into the middeft of the Holy Affembly, on the two first dayes of the two weeks immediately following his Refurrection, and then bleffed the Church , breathed on the Apostles the Holy Ghoft , and gaue them the ministeriall kyes, and power of binding and remitting fins. And fo it is most probable hee did in a folemne manner every first day of the weeke, during the fortie dayes he continued on earth, betweene his Re-Surrection & Ascension (for the fiftieth day after, being the first day of the weeke, the Apollles were affembled) during which time, he gave Commandements vnto the Apostles, and AA. + pake waso them those things which appertaine to the Kingdome of God, that

Cyril. Pote.

throughout the Churches (which that were to bee converted) change the & John deth met Sabbath to the Lords day: the bodily fimply facrifices of Beatls, to the spirituall dervne facrifices of praife, prayer, and contrite

is, instructed them, how they should

die mainer of Christs appearing into Thomas but also the circumstance of the time (post dice ofto) whence he concludes thus, Diem igitur oftavam Dominicum diem effe necede ett. Cyr.in lab. l. 12. cap. 38.

bearts

bearts; the a Leuiticall Priefthoode of He the Lave, to the Christian Ministerie 7.11. of the Goffell: the Iewish Temples and 12. Synagogues , to Churches and Oratories: the Old Sacraments of Circumcifion & Paffeouer, to Baptisme and the Lords Supper, &c. as may appeare by the like phrase , Alts 19. 8. and Alts 28. 23. Col. 4.11. but for the whole fumme of Pauls Doctrine , by which was wrought all these changes, where it tooke effect. So that as Christ was fortie dayes inftructing Mofes in Sindi. what hee mould teach, and how hee mould rule the Church under the Lave, fo hee continued fortie daves teaching his Disciples in Sion, what they mould preach, and how they mould gouerne the Church vnder the Goffell. And feeing it is manifest, that within those fortie dayes, Christ appointed Ephes. what Ministers should teach, and how 4.1.11 they mould gouerne his Church to the VVorlds end; it is not to bee doubted. but that within those fortie dayes, hee likewife ordayned, on what day they hould keepe their Sabbach, and ordinarily doe the workes of their Ministery, especially seeing that vnder the Old Testament, God hewed himselfe as earefull, both by his Morall and Ceremoniall Law, to prescribe the time, as well as the matter of his worthip. Neither is it a thing to bee

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omitted, that the Lord, a who hath 18. rimes and feafons in his owne power, appointed this first Day of the weeke, to be the very day b wherein he fent b AS. downe from Heaven the holy Ghoft vpon the Apostles , so that vpon that day, they first beganne, and ever after continued the publike exercifing of their Ministery, in the preaching of : AB. the word, the dadministration of the Sacraments, and the loofing of the d set. finnes of penitent finners. Vpon thefe and the like grounds, f Athanafius · Ad. 2.31 36 plainly affirmeth, that the Sabbath day

was changed by the Lord himfelfe. tha. in As therefore our Communion is tert fpicto med the Lords Supper because it was instituted of the Lord, for the rememde fent. brance of his death: fo the Christian Sabbath is called the 8 Lords day, becanse it was ordained of the Lord, for the memoriall of his Resurrection. And as the Name of the b Lord honoureth the one, fo doth it the other. And as the Lord of the Sabbath, by his reyall prerogatives, and transcendent authoritie, could; soo hee had also reason to change the Holy Sabbath from the feventh day to this, whereon we keepe it. For as concerning

best ont-In to the bleffed Sabboth & holy Supper. For as hee finb. Riented the Lords Supper in Read of the Paffeoner, fo Ind he the Lords day, in the Temps h Sabbaths roome. 1 1. Cer.11.10.

that

that feuenth day, which followed the fixe dayes, wherein God finimed the Creation: there was no fuch precise inflitution or necessitie of functifying it perpenually, but fuch, as by the fame authoritie, or vpon greater reason and " 11. occasion, it might very well be changed & altered vato fome other fer cuthicaro day. For the Commandement doth poles not fay, Remember to keepe hely 12. the fewenth day, went following the fixen par 192 day of the creation, or this, or that fewerly Le is day : but indefinitely remember that it a ent. thou keepe Holy a fewenth day. And to, fex die fpeake properly, as wee take a day for bus the distinction of time, called either a uis preday naturall, confifting of 24. houres; kociis or a day artificiall, confifting of 12, bere houres, from Sun-riling, to Sunne-let- lepsiting: & with all colider the Sunne fran- ina diding fill at noone, it Ishuahs time, the cultui space of a whole day, and the Sunne darechoures, almost halfe an artificiall day) 10. 12. in Ezechias time: the levves them-13. felues could not keepe their Sabbath 20. 11. voon that precise and suft distinction of rime, called at the first, the seventh day from the Creation.

Adde hereunto, that in respect of Helice the divertitie of Meridians, & the vne-cout. qualitifing & fetting of the Sunne, cue- Theol. ry day varieth in some places a quarter, ca In in fome a balfe, in others a vehole day: de Sat

Therefore the lewish fewenth day, cannot precifely beekept at the same inflant of time, every where in the vvorld.

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Matt. 12.8.

Now, our Lord lefus, having authoritie, as Lord over the Sabbath, had likewife now farre greater reason and occasion to translate the Sabbath from the levuish feuenth Day, vuto the feuenth Day, whereon Christians doe keepe the Sabbath.

1. Because, that by his Resurrection from the dead, there is wrought a nevy fritual (reation of the VVorld: without which all the Sonnes of A-174, 65 dam had beene turned to everlasting

destruction , and all the workes of the first Creation had ministred no confo-

Prop. lation vnto vs

And in respect of this new spirituall Creation, the Scripture faith, that a Old things are passed avvery, and all things are become nevy: b nevy Crea-Cor. 5. tures, enevy people, a nevy men, Gal. e neve knowledge, fueve Testament, 8 neve Commandement, names, i nevo way, k nevo fong, I nevo 1 8ph. garment, nevy wine, nevy veffels. Col, m neve lerufalem, a nevy Heaven, and aneuv Earth, And therefore of neces-Mar. lity there must bee in stead of the old g leb. 12.14. h Apac 17. 1 Heb. 10.10. & Apac, 3.9. Lut 5.36. m Apoc. 11. n 1. Pet.3.13.

anevo Sabbath day, to honour and, o 16a. praise our Redeemer, and to medi- 46. 22. mte vpon the worke of our Redemption, and to thew the new change of the Old Tellament.

Heb.4.

3. Because that on this day, Christ refled from all the Sufferings of his Taffion, and finished the glorious worke of our Redemption. If therefore the finishing of the worke of the first creations whereby God mightily manifested himselfe vnto his creature, deferned a Sabbath for to folemnize the memoriall of fo great a worke to the honour of the worker, and therefore call it mine holy Day: much more doth the news (reation of the VVorld, effe- 1fa. Hed by the refurrection of Christ (wohereby bee mightily declared himfelfe to bee the Sonne of God) deserve a Sabbath, for the perpetuall commemoration thereof, to the honour of Christ, and therefore worthily called the Lords Day: For, as the deliverance Apoc. out of the Caprinitie of Babylon, being 1.10. greater, tooke away the name from 1.8. the deliverance out of the bondage of Egypt? To the day wheron Christ finished the Redemption of the world, did more infly deferue to have the Sabbath kept on it, than on that day, wherein God ceaseth from creating the VV orld. As therefore in the Creation , the first day wherein it was finished, was confecta-

Leuit.

Neb.

Mat.

19.7.

MA. 10.7.

11.

red for a Sabbath : fo in the time of Redemyrion , the first day where it was perfected, must be dedicated to a holy reft: But ftill a feuenth day kept secording to Gods morall Commandement. The levues kept the Lift day of the VVeeke, beginning their Sabbash with the Night, when God refled: but Christians honour the Lord better, on the first day of the voceke, beginning the Sabbath with the day, when the Lord arose. They kept their Sabbath in remembrance of the Vyorlds Creation : but Christians celebrate it in memoriall of the VVorlds Redemption: yea, the Lords Day, being the first of the Creation and Redemption, puts vs in mind both of the making of the old, and redeeming of the neve world.

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ment, God, by the glorie confifling of feuen Lamps, seuen Branches, &c. put them in remembrance of the Creation, light, and Sabbath rest: So under the New Testament, Christ, the true light of the VVorld, approacheth in the middest of the Lamps, & seuen golden Candlessicks, to put vs in minde to honour our Redeemer, in the light of the Gospell of the Lords seuenth day of rest. And seeing the Redemption, both for might and mercie, so farre exceedeth the Creation: it stood with great reason, that

As therefore vnder the Old Testa-

Apoc.

that the greater worke should carry the bonour of the day. Neither doth the honourable title of the Lords Day dimimi (b the glory of the Sabbath : but rather being added augments the dignitie Gen. thereof: as the name Ifrael, added vn- 32.18. to lacob, made the Patriarke the more renovuned.

The reason taken from the example of Gods resting from the worke of the Creation of the VVorld, continued in force, till the Sonne of God ceased from the worke of the Redemption of the V Vorld, and then the former gaue place to the latter.

a. Because it was forefold in the Old Teffament, that the Sabbath hould be kept (vnder the New Testament) on

the first day of the weeke.

For first, in the IIc. Pfalme, which Pfalm. is a Prophecie of Christ, and his Kingdome; it is plainly foretold, that there hould bee a folemne day of Affembling, wherein all Christs people fould willingly come together in the beautie of holineffe. In fo much , that no raine (of peace) fiall be upon those Families. that in that Feaft will not goe up to lerufalem, (the Church) to vvor hip the King, the Lord of Hoaft. New on what day this holy Feast, and Assembly zach. mond he kept, Danid meweth plainly, 23. 27 in Pfalme 118. which was a prophecie of Christ as appeares, Matt. 21.42.

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Att.4.11. Eph. 2.20 as also by the confent of all the levves as Hierome writneffeth, Fore-shewing, how Christ by his ignominious death should be as a stone rejected of the Builders, or chiefe Rulers of Indea , & yet by his glorious Resurrection Should become the chiefe Stone of the Corner : hee wisheth the whole Church to keepe holy that day, whereupon Christ should effect this wonderfull worke: faying. This is the day which the Lord hath made , let vs reioyce and be glad in it. And seeing that vpon this day, that which Peter faith of Chrift, appeareth to be true. That God made him both Lord, and Christ, After. 2. 36. Therefore the whole Church vnder the Nevv Testament, must celebrate the Day of Christs Refurrettion. Rabbi Bachay alfo faw by the fall of Adam on the fixt day, that on the fame day the Messias Chould finish the vvorke of Mans Redemption. And alluding to the speech of Boaz to Ruth, Sleepe unto the Morning , that Mesias mould rest in his grave all their Sabbath day. And hee gathereth from that speech, Genefis 1. on the first day, Let there be light; that the Messias should rife on the first day of the VVceke, from death to life, and cause the Spirituall light of the Gospell to enlighten the VVorld, that lay in the shadow of dar-

keneffe and death. The Hebrew Author

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of the Booke, called, Sedar, Olam, Rabba, cap. 7. recordeth many memorable things, which were done vpon the first day of the weeke, as so many de types, that the chiefe worship of God Temp. hould(vnder the News Testament) bee celebrated vpon this Day, As, that on this Day the cloude of Gods Maieflie firft fare upon his people. Aaron and his children, first executed their Prist-bood. God first Solemnely bleffed his people. Princes of his people first offered publikely unto God. The first day, wherein fire Buit. descended from Heaven. The first day of ad lan. the VVorld, of the Yeare, of Moneths, of 119. the V Veeke, &c. All madowing that it Sacramould be the first and chiefe Holy-day menti of the New Teffament Saint Augustine fuit proueth by divers places, and reasons, diei ilout of the Holy Scripture, that the Fa- lius others, and all the holy Prophets under the quo Old Testament, did fore-fee and known, Domi-that our Lords Day, was Shadow'dby fusetheir eight day of Circumcifion. And that xit ad the Sabbath fiberld beechanged from the julifi-Seventh day, to the eight, or first day of notice, the V Veeke, And luvins out of Cyprian, Sc. ut faith, that Circumciston was comman- od Fida ded on the eight Day, as a Sacrament of Cyptithe eighteday, wohen Christ frould arise anus !. from the dead. The Councell Foro-lu- 10. lun liense affirmes, that Esay prophecied of inGen. the keeping of the Sabbath upon the first 2. Cor. day of the weeke. If this Mysterie was 4. 4. fo

Wolphis, Chron.

fo cleerely feene by the Fathers, vnder the madowes of the Old Teffament; fure, the God of this world hath deepely blinded their mindes, who cannot fee the truth thereof, vnder the mining light of the Gofpel. Therefore this change of the Sabbath day under the Nevv. was nothing but a fulfilling of that which was prefigured & fore-prophefied vnder the Old Teffament.

5. According to their Lords minde & Commandement, and the dire-Etion of the Holy Ghost (Which alway affifted them in their Ministerial Office) the Apofiles in all the Chri-Stian Churches (which they planted) ordained, that the Christians should keepe the Holy Sabbath, vpon that feuenth day, which is the firt Day of the weeke; Concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, fe doe yee alfo. Every first day of the V Veeke, &c. b when yee come to gether in the Church (being the Lords Day) to eate the Lords Supper , c to remember & Chevy the Lords death till hee come, &c. In which wordes,

atCor.
16.1.2
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tranflation
hath
Quum
Ggtegamioi, non
ficur

justum en in die Domini nestri, comeditis & bibitis.
The Arabi as transfation also bash thus. Non comeditis & bibitis prout verè diebus Domini nostri deret.

& Beza mishmesferh shatin one ancient greek Copic there is read This Rugesaulus The Lords Day added to every first Day, Co. Cor. 11.20.25.26.

1. That

1. That the Apostle ordained this Day to be kept holy: therefore a divine Inftinution.

2. That that Day is named the first day of the weeke: therefore not the levvil'h feuenth, or any other.

3. Every first day of the weeke :

which heweth a perpetuitie.

4. That it was ordained in the Churches of Galatia, as well as of Corinth, and hee fetled one vinforme order in all the d Churches of the Saints:there-

fore it was vui verfall.

5. That the exercises of this Day, a di were a collections for the poore (which the appeares by Ad. 2.42. and Justin Mar-of breatyrs testimonie. Apolog. z.) which were | ting of gathered in the holy Affembly after bread, Prayers, Preaching of the VVord, and prehen-Administration of the Sacrament adeth all other therefore it was fairituall.

6. That he will have the collection rices of (though necessary) remooued against religion his comming, least it mould hinder ?. his preaching : but not their holy so this meeting on the Lords Dav; for it was in line the time ordained for the publique ing by wordip of the Lord , which argueth a necessitie. prehen-

the other exercises of the Sublath & rely should the Amolde require the calledian to bee made on the first day f the Kreeke bus because the en whis day the fully Af fembly was held in the Apofiles times? 1, Cor. 23.3. and there there, begrette Loby subt

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And in the fame Epiftle, S. Paul protesieth, that he delivered them none other Ordinance, or doctrine, but vubar hee had received of the Lord. In fo much that hee chargeth them, that If any man thinke himfelfe to bee a Prophet, or (pirituall, let him ackno vuledge. that the things that I veritte unto you, are the Commandements of the Lord. But hee verete vnto them, and ordained among them, to keep their Sabbath on the first day of the weeke : therefore to keepe the Sabbath on that day is the very Commandement of the Lord. And how can he be either a true Prophet, or have any grace of Gods Spirit in his heart, who, feeing fo inflitted and ordsined by the Apoftles, will not acknowledge the keeping Holy of the Lords day, to bee a Commandement of the Lord? The leves confesse this change of the Sabbath, to have beene made by the Apofile, Peter Alphon. in Dialog. contra ludger, Tit. 12. They are therefore more blinde & fortish than the levves, who prophanely devie it.

At Tross likewise S. Paul, together with seven of the chiefe Evangelists of the Church, Soparer, Aristarchus, Secundus, Gayus, Timotheus, Tichicus, and Trophimus, and all the Christians that were there, kept the Holy Sabbath

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on the first day of the weeke, in pray-

Lords Supper.

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And as it is a thing to be noted, that Luke faith not, that the Disciples were fent for to heare Paul preach . but the Disciples being come together to breake bread upon the first day of the weeke, that is , to be partakers of the holy Communion, at what time the Lords death was , by the preaching of the VVord, flewed, 1. Cor. 11. 26. Paul preached unto them, &c. And that none kept those meetings but Christians, who onely are called Difciples, Alt. 11. 26. But at Philippi, whereas yet there were no Disciples, Paul is faid to goe on their Sabbath day, to the place where the lewes and their Profelytes were wont to pray, and there preached voto them, All. 16. 12. 13. So that it is as cleere as the Sunne, that it was the Chriftians vivall manner, to a paffe ouer a the levish seventh day, and to keepe the Sabbath, and their holy meetings on the first day of the weeke. And wy doth S. John call this the Lords day; but because it was a day knowne to bee generally kept holy, to the honour of the Lord lefus (who rofe from death to life vpon that day) throughout all the Churches which the Apostles planted? Which S. John

21. 4.

called

b Apo. 1.10. Mos Stianus Sec. call it the Lords Day.

calleth the Lords day; the rather to flirre vp Christians to a thankefull remembrance of their Redemption , by Christ his Refurrection from the dead. And with the day, the blefing of the It is the Sabbath is likewife translated to the manner Lirds Day, because that all the Santiof Christian belonging to this new VVorld, fis in Chrift, and from him, convyed to Christians. And because there cannot come a greater Authoritie, than that of Beda in Christ and his Apostles: nor the like cause, as the nevy Creation of the Heb. 1. VVorld : therefore the Sabbath can never bee altered from this day to any 11. Cather, whileft this world lafteth. Adde hereunto, how the Scripture noteth, that in the first planting and setling of the Church, nothing was done, but by the speciall order and direction of the Apoftles, 1.Cor. 11.34. 1.Cor.14.36.37. Tit. 1.5. Act. 15.6.24. and the Aposiles did nothing but what they had warrant for from Christ, 1. Cor. 11.23.

To fanctifie then the Sabbath on the fewenth Day, is not a ceremonial Law abrogated : but the Morall and perpetuall Law of God perfected. So that the same perpetuall Commandement, which bound the levves to keepe the Sabbath on that feuenth day, to celebrate the VVorlds Creation, bindes Christians to folemnize the Sabbath, on the seventh day, in memo-

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riall of the VVorlds Redemption : for the fourth Commandement, being a Morall Law, requireth a sewenth day, to bee kept holy for euer. And the Moralitie of this, as of the rest of the Commandements , is more religiously to be kept of vs vnder the Gofbel, than of the levves under the Lavo, by how much wee (in Baptisme) haue made a more speciall Convenant with God , to keepe his Commandements: and God hath convenanted with vs. to free vs from the curfe, and to affift vs with his Spirit, to keepe his Lawes. And that this Commandement of the Sabbath (as well as the other nine) is Morall and perpetuall, may plainely appeare by these reafons.

Ten reasons demonstrating the Commandement of the Sabbath to be Morall.

1. Because all the reasons of this Commandement, are morall and perpetuals: And God hath bound vs to obedience of this Commandement, with more forcible reasons, than to any of the rest. First, because he did foresee, that irreligious men would either more caresly neglest, or more boldly breake this Commandement, than any other. Secondly, because that in the practise of this Commande-

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ment, the keeping of all the other confifteth: which makes God fo often complaine, that all his vvor hip is neglected or overthrowne when the Sabbath is either neglected or transgreffed. It would make a man amazed Ter. 15 (faith Mr. Caluin) to confider how oft and with what zeale and protestation, 10. 19. God requireth all (that will be his peo-20. 21. ple) to sanctifie the seventh day: Yea, how the God of mercie, mercilefly punished the breach of this Commandement with cruell death: as though it were the fumme of his whole honour and feruice.

14. Exec. 13. 38. Neb. 9. din. de repub. 1.4.6.2

And it is certaine thet hee who makes no conscience to breake the Sabbath, will not (to ferue his turne) make any conscience to breake any of the other Commandements, fo hee may doe it without discredit of his reputation, or danger of Mans Law. Therefore God placed this Commandement in the middest of the two Tables, because the keeping of it, is the best helpe to the keeping of all the reft. The conscionable keeping of the Sabbath, is the Mother of all Religion, and good discipline in the Church. Take away the Sabbath, and let every Man ferue God winen hee lifleth, and what will mortly become of Religion , and that Feace and Order, which God will have to bee

t. Cor.

keptinhu Church ? The Sabbath day is Gods market-day for the weekes pro- Bfa. 50 vision , wherein He will have vs to 1.2. come vnto him, and buy of him without Silver or Mony, the Bread of Angels, and Water of life, the Wine of the Sacraments, and Milke of the VV ord to feede our Soules: tried Gold, 3.18. to enrich our Faith: precious Eye-falue, to heale our spirituall blindnesse: and the vuhite Raiment of Christs Righteoufnesse, to couer our filthy nakednesse. Hee is not farre from true pietie, who makes Conscience to keepe the Sabbath day: but hee who can dispence with his Conscience to breake the Sabbath for his owne profit or pleasure, his heart neuer yet felt, what either the feare of God, or true religion meaneth. For, of this Commande- Tames ment may that speech of S. lames bee verified; Hee that faileth in one is guiltie of all. Seeing therefore, that God had fenced this Commandement with fo many morall reasons, it is euident, that the Commandement it felfe is morall.

2. Because it was commanded of God to Adam in his Innocency : Whileft (holding his happinesse, not by Faith in Christs Merits , but by Obedience to Gods Lave) hee needed no Ceremonie, fladowing the Redemption of Christ. A Sabbath there-

fore

fore of a feuenth day cannot bee fimply a Ceremonie, but an Effentiall part of Gods worship, enjoyned vnto Man, when there was but one condition of all men. And if it was necesfary for our firsts Tarents to have a Sabbath Day, to ferue God in their perfection; much more need their Posteritie to keepe the Sabbath in the state of their corruption. And seeing God himselfe kept this day holy, how can that man be holy, that doth with

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fully prophane it?

a Exod. 34.1. Deut.

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3. Because it is one of the Commandements which God spake with his owne mouth, and twice a wrote with his owne fingers in Tables of stone, to signifie their authoritie and perpetuitie. All that God wrote, were morall and perpetuall Commandements, and those are reckoned tenne in number. If this were now but an abrogated Ceremony, then there were but nine Commandements. The Ceremoniall that were to bee abrogated by Christ, were written all by Mofes: But this of the Sabboth, with the other nine, written by God himselfe, were put into the Arke, where no ceremoniall Law was put: to thew that they mould bee the perpetuall rules of the Church, yet such as none could perfettly fulfill and keepe, but onely Chrift.

4. Because

4. Because Christ professeth, that Heb. 9. her came not to deftroy the morall Lave! 3. and that the least of them mould not Rem. ? bee abrogated in his Kingdome of the nevy Testament. In fo much , that Matth. vulnofoeuer breaketh one of the least of \$ 19. thefe tenne Commandements, & teacheth men fo , hee should be called the least in the Kingdome of Heaven that is , hee hould have no place in his Church. Now the Morall Law commandeth one day of seven to bee perpetually kept a Holy Sabbath. And Chrift him- 11. 24. felfe expresty mentioneth the keeping of a Sabbath among his Christians, at the destruction of Ierusalem, about 42. yeeres after his Refurrection. By which time, all the Mofaicall ceremonies (except eating of Bloud, and things ffrangled) were by a publike Decree of all the Apostles quite abolifhed, and abrogated in Chriftian Churches. And therefore Christ admonished his Disciples, topray that their flight bee not in the VVinter, nor on the Sabbath day. Not in the VVinter; for that (by reason of the fouleneffe of the wayes and weather) their flight hould bee more painefull and troublesome vnto them : not vpon the Sabbath, because it would bee more grieuous to their hearts, to fpend that lay in toyling to faue their lines which the Lord had commanded to be

Matth.

Spent

fpent in holy exercifes to comfort their fouler, Now if the fandtifying of the Sabbath, on this day had beene but ceremoniall ; it had beene no griefe to have fled on this day, no more than on any other day of the weeke. But in that Christ doth tender fo much this feare and griefe of being driven to flie on the Sabbash day: and therefore wisheth his to pray voto God, to preuent such an occasion: he plainely demonstrates, that the observation of the Sabbath is no abrogated ceremonie, but a morall Commandement, confirmed & established by Christ among Christians. If you would know the day whereupo Christ appointed Christians to keep the Sabbath, S. John will tell you that it was on the Lords day. Apoc. 1. 10. if you will know on what day of the weeke that was, S. Paul will tell you, that it was on every first day of the week, 1 Cor. 16.1.

As Christ admonished, so Christians pray, and according to their prayers, God (a little before the wars began) vvarned by an Oracle, all the Christians in lerufalem, to depart thence and to goe to Pella, a little towne beyond lordan: and fo to escape the wrath of God, that should fall upon that citie & nation: If then a Christian should not,

Tr.41

woice (Migremus hine) which with an earth-quake was heard by night in the Temple, mentioned by Tolephas, de bello Iudaico, 1.7. c. 12. Mar. 24. 34.

without

Ecclef. lib,3. cap. s. le, that racle

Eufeb.

without griefe of heart, flie for the fafery of his life on the Lords day, with what iov or comfort can a true Christian negleft the holy exercifes of Gods worthin in the Church, to fpend the greatest part of the Lords day, in prophane and carnall fports, or feruile labour? And feeing the destruction of Ierusalem was both a type, and an affurance of the defruction of the Vorld: who feeth not. but that the holy Sabbath must continue till the very end of the world?

s. Because that all the Ceremonial Law was enjoyned to the levves onely, and not to the Gentiles : but this commandement of the holy Sabbath, (as Matrimony) was inflituted of God, in the state of innocency, when there was but one flate of all men, & therefore enjoyned to the Gentiles, as well as to the levves. So that all Magistrates and houf holders were commanded, to constraine all Strangers (as well as their owne Subjects, and Family) to observe 6. the holy Sabbath, as appeareth by the fourth Commandement, & practice of Nehemiah. All the ceremonies were Neh. a partition-weall to separate levves and 13. 25 Gentiles. But feeing the Gentiles are Eph. 2 bound to keepe this commandement 14. as well as the levver, it is cuident that it is no levuish ceremony. And feeing the same authority is for the Sabbath, that is for marriage; a man may as well

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7.14-Gen. I.

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31. Amos

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fay, that marriage is but a ceremonial! Law, as the Sabbath. And remember 1.17. that where marriage is termed but once Matth. the covenant of God in the beginning 19.6.8 So the Sabbath is every where called the Sabbath of the Lord thy God, because ordained by God in the same beginning. both of Time, fate, and perperuitie: Niti-

mur in therefore not ceremoniall. vetitů. Har.

The corruption of our nature found in the manifest opposition of wricked men , and in the fecret unwillingneffe of good men to fanctifie fincerely the Sabbath, sufficiently demonstrateth, that the commandement of the Sab-

Tob. 39. bat is Spirituall and Morall,

7. Because that God by a perpetuall decree made the Sun, the Moone, and other lights in the firmament of Heauen, not onely to divide the day from the night, but also to be for a signer and for b feafons, and for c dayes, and for dyeeres: soo hee ordained in the Church on earth, the holy Sabbath to bee not onely the appointed feafon, for his folemne worthip : but also the perpetuall rule, and measure of time: So that as feuen dayes make a vveeke, ner C foure weekes a moneth, twelve moneths

ter, O to fore here Indgements to come. b Meadem fig. Sacred times appointed for Gods hely reor hip, having special significations and promises. One of the source dayes of the meete from the other. d Solar. Sabbataria & lubili.

bi

a yeere : fo feuen yeeres make a Sabbath of yeeres, feuen Sabbaths of yeeres a Iu- Exed. bilee: and 80. Jubilees, or 400. yeeres, or after Ezechiel, 4000, cubits, the whole time of the Old Testament, till Christ by his Baptisme and Preaching, began the state of the Nevv Testament. Neither can I heere passe ouer without admiration; how the Sacrament of Circumcifion continued in the Church 37. Iubilees from Abra- Index bam to whom it was first given, vn- Chr. to the Baptisme of Christ in Iordan: apud which was just so many Iubilees (after Mundi Bucholcerus accompt) as the VVorld 1993: had continued before from Adam, to the birth of Abraham. Moses began his Ministery in the 80. yeere of his age. Christ enters upon his office in the eighty Iubilee of the worlds age. Iofeph was thirtie yeeres old, when he began to rule ouer Egypt, Gen, 41. 46. and the Levites began to serue in the Tabernacle at thirty yeeres old : So Chrift likewises to answer these figures, began his Ministery in the thirtieth Inbilee of Mofes, and when hee began to be thirtie yeeres of age, Luke 2. 23. in the midft of Daniels laft weeke: and fo (continuing his Ministery on earth three yeeres & a halfe) finished our Redemption, and Damels period by his innocent death vpon the Crosse. The most of all the great

Alterations , and ftrange accidents which fell out in the Church, came to paffe either in a Sabbaricall yeere, or in a veere of Inbilee. For example:

After M. Robert. Pont, compu. tation. Trearife of decay ing age world. publi-Ched Ann. Dom. 1600. Robert Pont. Treat. of the 420, eag. 17 ler. 15 £.12. Etra 1.1.

The fenenty weeks of Daniel beginning the first years of Cyrus, & the 3439, yeere of the world, containe fol many yeeres, as the VV orld did V Veekes of yeeres vnto that time: and fo many weekes of yeeres, as the world hath lasted Iubilees. Daniels seventy weekes of veeres, contained foure hundred and 90. fingle yeeres of the world before that time, 490, weekes, or Sabbaths of veeres, Daniels period 70. vveekes, the worlds 70. Iubilees : So that to comfort the Church for their 70. yeers captinitie, which they had novv according to leremies Prophecie, endured in Babylon , Gabriel tels Daniel, that at the end of 70. weekes, or Sabbaths of yeeres, that is, 70, times 7. yeeres, or 490. yeeres, their naturall redemption from hell, mould bee effected by the death of Christ, as fure as thy vvere novy redeemed from the captivitie of Babylon. This period of Daniel, contained 70. Sabbaths, or 10. Iubilees of yeeres, began at the first libertie, granted the levves by Cyrus, in the first yeere of his reigne ouer the Babylonians, mentioned, Hez.I.I. and ends juftly at that time that Christ dyed upon the croffe. From the death

of Christ, or the last end of Daniels, vveekes, to the feventy and one yeere a Apo. of Christ , the world is measured by 8.2. and feuen feales, or feuen Sabbaths of Napier yeeres, making one complete Iubilee. en the From the end of those seven seales, Apor. the world is measured to her end by tron 6. 7. Trumpets, each containing 245. 8.9. 0 yeeres (as fome conjecture, about foliation 440. yeeres hence, the truth will ap- Pont. peare:) Enoch, the seventh from A- of the dam, having lived fo many yeeres, as laft a there are dayes in the yeere, 365. vvas PVorld translated of GOD in a Sabbaticall Pag. 12 yeere. Mofes the seventh from Abra- 2 Index ham, as another Enoch, is buried of Ch. Broug-God, but borne in a Sabbatical yeere tons of the world, 2373. and in the 777. confent. yeere fince the flood (after Broughtons A. M computation) is faued, as a nevy Noah Deus, in a Reed Arke, and liveth a Builder 3.7. of the Church, fo long as Noah vvas Ibid. building the Arke, 120. yeeres. The Scapromife vvas made to Abraham in a liger Sabbaticall yeere, being the 2023. of cholthe world. The fixth yeere of lof bua, eer. being 2500. yeeres from the Creation of the VVorld, wherein the land was possessed, and divided among the Chro-Children of Ifrael, vvas a Sabbaticall and yeere, and the \$ 50. Tubilee from the A.M. creation of the world. At this yeere \$5000. Mofes beginnes his Jubilee, by which (as with a chaine of thirty linkes) he

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tyeth the parting of Canaans possession to the Ifraelites by lof huah , to the opening of the Kingdome of Heauen to all beleevers by lefus. And fo carrieth b Inoi. the Church of the Iewes by ab joyfull streame of Iubilees from the Type to the Substance, from Canaan to Heaven, ofTrispets or from lof huah to lefus: for Christ at the R amsend of Mofes thirtie Iubilees, and the beginning of the 30. yeere of his age, mbere. at his Baptisme openeth heaven, & gives the Inthe cleerest rision of the blessed Trinity, that was seene since the world began. And by the filuer trumpet of his Gofpell, proclaimes, according to the Prophesie of Efay, eternall Redemp-Iubal 4 tion to all that repent, and beleeve in Arcame because him.

they And the yeere of our Saujour CAPPY Chriss birth, beeing the 3948, of the Do to the death of world, was at the end of a Sabbaticall Christ yeere: and the * 564. Septenary of the the Au. VVorld, Mofes maketh the common the of age of all men, to bee ten times feuen, . mr e . ternall Pfalme 90. and enery feuenth yeere commonly produceth fome notable b change or accident in Mans life; And Pont of the laft decaying age of the World. pag. 12.13. at. a Expertum eit in pleritone omnibus 63. annum cum perionlo & clade aliqua venire, aut corporis morbique gravioris, aut vitæ interitus, aut animi ægri;udinis. Agelli. lib.s. 14. cap. 7. Anguft. in Epsft, ad Cajum nepotem exultat, fe x) tuaxThea communem feniorum omnium 63. evafife. Bedm de Repub. lib.4.cap. 2.

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no wonder, for as Hippocrates affirmeth, that a childe in his mothers wombe, on the feuenth day of his Conception, hath all his members finished. and from that day groweth to the perfection of birth: which is alwaies either the ninth, or feuenth moneth. At seven yeeres old, the child casts his teeth, and receives new. And every fewenth yeere after, there is some alteration or change in Mans life; especially at nine times fenen, the Climastericke veere, which by experience is found flotte, to have beene fatall to many of those Cice. learned b men, who have beene ro, Berthe chiefest lights of the VVorld. Horas, And if they escaped that yeere, yet Frafmost of them have departed this life mus, in a septenary veere. Lamech dyed in ther. he yeere of his life, 777. Methufa- Melanem, the longest liver of the fons of Sturmen, dyed when hee began to enter mim. his 900. and 70. yeere. Abraham dyed when he had lived 25. times 7. veeres, Jacob when hee had lived 21. The imes 7. yeeres. David, ofter hee had (what iued 10. times. 7. yeeres. So did Ga- there en, so did Petrach, who (as Bodin no-more be eth) dyed on the same day of the said?) reere that hee was borne : fo did the the Mayden Q V E E N E * Elizabeth, of first in leffed & neuer-dying memorie, who he fecame into this world, the Ene of the cond Nativitie of the bleffed Virgin Mary: & Maid?

went

event out of this world, on the Eue of the Amunciation of the Virgin Mary, Hippocrates dved in the 15. Septenary Hierome, and Ifocrates, in their 13. Plinie, Bartolus, and Cafar, in their 8. feptenary. And Iohannes de temporibus, vvho lived 3 61. yeeres, dyed in the 53. Septenary of his life. The like might bee observed of innumerable others. And indeede the whole life of a man is measured by the Sabbath: for hovy many yeeres foeuer a man liueth here. yet this life is but a life of feuen dayes, multiplied: so that in the number of 7.there is a myflicall perfection, which our vinderstanding cannot attaine vnto.

All which Divine disposition of admirable things, fo oft by feuens, call vpon vs to a continual meditation of the bleffed Seventh day Sabbath, in knovving and worthipping God in this life: that fo from Sabbath to Sabbath, vve may be translated to the eternall glorious Sabbath of rest and blisse, in the life to come.

By the confideration whereof; any man that looketh into the holy Hiffory, may eafily perceine, that the vyhole course of the vvorld is drawn, and guided by a certaine Chaine of Gods prouimunda dence, disposing all things in number,

durario extrinfecus observata, H. VV alph, Chron, c. 1. Topus cu mudo ccepit, & una defituru eit, ib. Ces.2.3.

meafine,

Bedin. Buchol.

Climax. vitæ virorū fere leprenatii s, & aut novenariir, Fa. minarů vero febariis defini-

Prof. 11.17. H. PVolp. præm. chron. Apoc.

tur,

de Rep.

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10. 6. Tépus eit rerü narum - measure, and weight : All times are therefore measured by the Sabbath: fo that time and the Sabbath can never bee feparated: And the Angell sweares, that this measuring of time shall continue, till that time shall bee no more: And as the Sabbath had his first institurion in the first Booke of the Scriptures, fo hath it its confirmation in the last: and as this Booke doth authorize this day, fo this day graceth the Booke: in that the matter thereof was revealed vpon fo holy a day, the Lords reuelation ypon the Lords Day. As well therfore may they pull the Sunne, Moone, and Starres out of the Heauens, as abolin the holy Sabbath , (Times Mete-rod) out of the Church : feeing the Sabbathis ordained in the Church (as yvell as the Sunne and Moone in the firmament) for the diffinction of times.

8. Because that the whole Church by an a value fall consent, ever since the Apostles time, have still held the commandement of the Sabbath, to bee the morall and perpetual Law of God, and the keeping of the Sabbath on the first day of the weeke, to be the institution of Christ and his Apostles.

die per orbem frequenrat Eccless.

Nan boc quin ita faciendum fit disputare, infolentifimae infaniae est. August. Epist. 118. ad Jan. Synod. Col. par. 9. cap. 9. Ignat. ad Magnes. Apolo.

Origen

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Exod. 1

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cap. 13.

The Synode, called Synodus Colo. menfis faith, that the Lords Day hath beene famous in the Church euer fince the Aposties time. Ignatius Bishop of Antioch living in S. lohns time, faith, let every one that loueth Christ , keepe holy the Lords Day, renovened by his Resurrection, which is the Queene of dayes, in wwhich death is ouercome, and life is forung up in Christ. Instin Martyr. who lived not long after him, theweth, how the Christians kept their Sabbath on the Lords Day, as wee doe. Origen, who lived about 180, yeeres after Chrift, thewes the feafon when the Sabbath is translated to the Lords Cassul. Day. Augustine faith, That the Lords Day was declared unto the Church by Aug de the Resurrection of the Lord upon that Day. Et ex illo capit habere festivitatem fuam, and by Christ it was first ordained to be kept holy: and in another Aug de place , that the Apostles appointed the Lords Day to bee kept with all religious folemmitie, because that upon that Day our Redeemer rofe from the dead, which

> also is therefore called the Lords Day. As therefore David faid of the Cirie of God , to I may fay of the Lords

lib. 1.cap. 110. Muff Bipont, poffel, Dom, Pafch Mar. 27.52. Cedaman. Annal. Anno Mundi 2515.

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Day, Glorious things are poken of the Day of the Lord: for it was the Birthday of the world, the first day, wherein all creatures began to have being. In it. Lieht was drawne out of darkeneffe, In it the Law was given on Mount Sinar. In it the Lord role from death lafh.6. to life. In it the Saints came out of their graves, affiring that on it 10.7. Christians should rife to new wes of life. Aug. ad In it the Holy Ghoft descended vpon Ep. 89. the spostles. And it is very proba- soad ble, that on the feuenth Day, when the feven Trumpers have blowne, the 194 curfed leriche of this world mall fall, and our true lefus shall give vs the promised possession of the heavenly Ca- 251. agan.

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Hee that would fee the vniforme liant. confent of Antiquitie, and practice cap.8 of the Primitive Church in this point, led him read Eusebius Ecclesiaficall history, Lib. 4.c. 2 3. Tertullian lib. le Idolatria, cap. 14. Chryf. Sermon. c. le resurrectione. Constitut. Apost. lib. r.cap. 37. Cyrill.in lohan , lib. 12. cap. ss. Of this judgement are all the found new writers: fee Foxe on the Apoc. 1. 10. Bucer. in Matth. 12. 11. Gualt. in Malac. 3. Hom. 23. Fulke on the Remish Testam. Apoc. r. 10. Chem. Exam Con. Trident. par.4. De diebus Fostus VVolph. Chronol. lib.

Apoc. 119.Ch.

Con. Con-

Non dubitamus nion variè Chritum viole--inde nendo abiis diebus licita funt. Armt. Innine, Prælect. in Gen. 23.

lib. 2. c. 1. 4 Armin Thef. in 4. praceptand innumerable others. Learned innim shall speake for all: Quamobrem cum Dies Dominicus, erc. VVherefore foring the Lords day is both by the fact of Christ (viz. his Refurrettion , and often Sabba- appearing to his Disciples upon that day,) by the example and inflitution of the Atur, on postles , and by the continual practice of the Ancient Church , and by the testimony of the Scripture, observed and substituted into the place of the levvish Sabbath, inepte faciunt, they doe foelif bly, vobe fay that the observation of the Lords Day wof tradition , and not from the Scripture, that by this meanes they might establish the Traditions of men. And againe, The cause of this change is the resurrection of Christ, and the benefit of the restoring of the Church by Christ, the remembrance of which benefit did succeed in the place of the memory of the creation. Non humana traditione, fed Christi ipsius observatione & instituto: Not by the tradition of man, but by the observation and appointment of Christ, who both on the day of his refurrection, and on every eighth day after, voto his afcension into heaven, did appeare unto his Disciples, and came into their assemblies.

Exed.

. 6. Because that the Lord himselfe 14 or expounded the end of the Sabbath, to 10. 12. bee a figne and document for ever, be-

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twixt him & bu people, that he is Ichouah, by whom they are fantified; and 41.1.2 therefore must onely of them bee 3.00. vworshipped: and vpon the paine of 3.3. death, charged his people for euer to keepe this memoriall vaviolated. But difput. this end is morall and perpetuall: in pra Therefore the Sabbath is morall and cept. perpetuall. VV hat God bath perpetually Santtified let no man euer presume to Al. 10 make common or prophane. Vpon this ground it is, that the commandement tearmes this Day, the Sabbath of the Lord thy God. And God himfelfe calles it, his Haly day. And upon the Isa. 18 same ground likewise, the old Testament confectated all their Sabbaths & holy dayes to the worthip and honour of God alone. To dedicate therefore a Sabbath to the honour of any creature, is groffe Idolarrie. For the first Table makes it a part of Gods vvorthip, to have a Sabbath to his honour: So doth Levit. 23. 3. 37. 38. &c. and Ezech. 20. 20. Nehem. 9. 14. the Sabbath is put for the vuhole worf hip of God. And our Saujour teacheth, that were must worf hip the Lord God onely, Matth. 4. and therefore keepe a Sabbath to the or 'y honour of God. The holy Ghoft ces it as one of leroboams greatest sinnes: That he ordained a feaft from the divice of his or wie heart. I. King. 12. 33. And God threat-

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neth to visit If ael for keeping the dayer of Baalim: that is , of Lords, as Papills doe of Saints, Hof. 2. 13. but faith that such forget him. And so indeed none are lesse carefull in keeping the Lords Sabbath, then they who are most finperstitions observers of Mens Holy dayer The Church of Rome therefore commits groffe Idolatry.

First, in taking vpon her to ordaine Sabbaths, which belongs only vnto the Lord of the Sabbath to doe.

Secondly, in dedicating those Holy dayes to the Honour of Creatures, which in effect is to make them fantlifying Gods.

Thirdly, in tying to thefe dayes, Gods worfhip, prayers, fasting and merits.

Fourthly, in exacting on these dayes of Mens invention, a greater measure of folemnitie and fanctification, than vpon the Lords Day, which is Gods Commandement, which in effect is to preferre Antiebrift before Christ. Out Church hath justly abolished all superflitious and idolatrous feaffs: and onely retaines a few holy-dayes to the honour of God alone, and easing of feruants, Deut. 5. 14. though long cufrome forceth to vie the old names, for civil distinction: As Luke vsed the prophane names of Caftor and Pollux. Act. 28. 11. and Christians of Fortuna-1115,1. Cor. 16.17. Mercurius, Rom. 16.14.

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VVolphius

Ghronol.de Tem.

4. pag. cap. 7. page 104. &cc.

and the levves of Mardocheus day, 2. Machab. 15.17.

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10. Laftly, the examples of Gods Indgements on Sabbath-breakers, may fufficiently feale vnto them, whose hearts are not feared, how wrathfully Almighty God is displeased with them, who are wilfull prophaners of the Lords Day.

The Lord (who is otherwise the God of mercy) commanded Mofes to Numb. stone to death the man, who (of a pre+ 15.32. fumptuous mind) would openly goe to gather Stickes on the Sabbath Day. The fact was fmall; True: but his finne was the greater, that (for fofmall an occasion) he would presume to breake lo great a commandement.

Nicanor offering to fight against 2 Mac. the levves on the Sabbath Day, Was 8.27. flaine himselfe, and 35000. of his 28. men.

A Husbandman grinding corne vpon the Lords Day, had his Meale del. 12. burnt to af hes.

Another carrying Corne on this day, de tem had his Barne, & all his Corne therein poie, burnt with fire from heaven the next fer. 1. 17. night after.

The. Alfo a certaine Noble man (propha-Camtining the Sabbath usually in hunting) | pra. 1.2 had a Childe by his wife, with a head de lap.

Templi edmiran, vindict, diu, Theo, hift. Ichan, Fin, 1. 3.de Miraculis.

like

Cant.

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c.6.

like a dog, and with eares and chape crying like a hound.

A couetous Flaxe visife at Kinstar in France, Anno 1559, vsing with her Maids to worke at her Trade on the Lords Day, it seemed vnto them, that fire issued out of the Flaxe, but did no harme: the next Sabbath it toke fire indeede, but vvas quickly quenched; but not taking vvarning by this, the third Sunday after it tooke fire againe, burnt the house, and so scorched the viretched vionan, vvith two of her children, that they dyed the next day; but (through Gods mercy) a childe in the cradle was taken out of the fire aline and viburnt.

On the 13. of lanuary, Anno Dom. 1581. beeing the Lords Day, the Scaffolds fell in Paris Garden, vnder the people, at a Bearbaiting, fo that eight vvere suddenly slaine, innumerable hurt and maimed. A vvarning to such, vvho take more pleasure on the Lords day, to be in a Theater beholding carnall sports, then to be in the Church, seruing God vvith the spirituall vvorkes of Tiety.

Many fearefull examples of Gods Iudgements by fire, haue in our dayes bin flewed vpon diuers to vones, vvhere the prophanation of the Lords day hath beene openly countenan-

ced.

Strat-

Stowets Abridments. Anno 1582. Difeite jam moniti Dominum non temne-

itum.

Stratford upon Auon was twice on the same day twelve-moneth (beeing the Lords day) almost consumed with fire:chiefely for prophaning the Lords Sabbaths, & for contemning his word in the mouth of his faithfull Miniflers.

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Tenertan in Deuonshire, (whose remembrance makes my heart bleed) was oftentimes admonished by her godly Preacher, that GOD would bring fome heavy Iudgemet on the Towne, for their horrible prophanation of the Lords Day, occasioned, chiefly, by their Market on the day following. Not long after his death, on the third of April Ann. Dom. 1598. God (in leffe than halfe an houre) confumed, with a fudden and fearefull fire, the whole Tovvne except onely the Church, the Court-house, & the Almeshouses, or a fevy poore peoples dwelling, where a man might have feene 400 dwelling-houses all at once on Prifire; and aboue fiftie persons cosumed the with the flame. And now againe fince Preathe former Edition of this Booke, on cheri the fift of August. An. 1612. (14. in the yeeres fince the former fire) the whole Chur-Towne againe was fired, and confue chere. med, except fome thirty heufes of poore neffe,

phanenefie. Gain possild me suffer them to heare: there fore when they cryed Fire, fire, in the streete, God would not suffer any to help.

VS

people

people, with the Schoole house, and Almes-houses. They are blinde, who see not in this, the finger of GOD. God grant them grace when it is next built, to change their Marketday, and to remoone all occasions of prophaning the Lords Day Let other Townes remember the Towner of Siloe, Luke 13.4. and take warning by their neighbours chastisements; feare GODS threatnings, Ier. 17.27. and beleeve Gods Prophets, if they will prosper, 1. Chron. 20.20.

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Many other examples of Gods judgement might be alleadged: but if these are not sufficient to terrific thy heart from the wilfull prophanation of the Lords Day; proceed in thy prophanation: it may bee the Lord will make thee the next example, to teach others to keepe his Sabbash better.

Hee punisheth some in this life, to fignific how hee will plague all wilfull transgressions of his Sabbaths at the

laft day.

This we have prooued, that the Commandement of the Sabbath is Morall, an that the change of it from the seventh, to the first day of the Weeke, was instituted by the authoritie of Christ, and of his Apostles. But as in promulgating of the Law, divers ceremonies peculiar to the Iewes, were annexed, the rather to binde that

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that people, to the more carefull performance thereof, as to the first Comandement , their deliverance from Egypt, haddowing their redemption from Hell: to the fift commandement, length of dayes in Canaan: typing eternall life in beauen : to the fixt Commandement, Abstinence from blood and things strangled, figuring the care to abstaine from all kinde of Murther: and to the whole Law, the ceremony of g Pareb- 15.38. ment lace, putting them in minde to keepe within the limits of the Law. So likewife to the fourth Commandement were added some Ceremonies which peculiarly belonged to the levves, and no other people: as first, the double 4 Sacrifices appointed for 15. 9. them on the Sabbath Day, Mad-10. dowing how God will bee ferued on b Exe. the Sabbath, with greater obedience & Bxo. than on the weeke dayes. Secondly, 16.23. the brigid and friet ceafing from ma- 5.5. bing of Fire, c dreffing of meate, & alle It bodily labour, both d remebring them of their full deliverance by Mofes con- 5 abduct from the fiery Furnace, &flauery bath of Egypt, vpon that day : as also finadowing vnto them the eternall redem- Moles, prion of their Soules from hell, by the and the death of Christ. Thirdly, the keeping dren of

fang to God, when Pharaoh and his Heaft were drow world in the Sea. Exed. 15. See Trem. and Jun. motes on Deut. 5.15. and on Exed. 12.15.

of the

of the fabbath vpon the precise Sementh day, in order of the Creation: shaddowing to the levves that Christ by his death, and resting on their Sabbath, in the Graue, should bring them reste & ease from the burthen and yoke of the Legall ceremonies, which neither they, nor their Fathers where able to beare, Act.

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15.10.Col.2.16.17.

And howfoeuer in Paradife before mans Fall, the keeping of the Sabbath on the feuenth day of the Creation, was not a Ceremony , but an Argument of perfection: yet after the Fall, it became Ceremoniall, and subject to change in respect of the restauration by Christ; As Mans life before the fall, being Immortall, became afterwards Mortall; & nakednesse being an ornament before, became afterwards a shame; and Marriage became a type of the Mysticall vnion betwixt CHRIST and his Church, Ephef.s. And to fulfill the Ceremonies (added for the levver fake vnto the Sabbath) Christ at his Death refted in the grave all the Iewish Sabbath day; and by that reft, fulfilled all those Ceremoniall necessaries. Now, as the ceasing of the Ceremonies annexed to the 1. 5. and 6. commandements, and to marriage, did not abolish those commandemets. and Marriage; nor cause them to cease from being the perpetual Rules of Gods

Gods worthip, and mans righteoufnesse: no more did the abrogating of theCeremonies annexed to the Sabbath. abolift the moralitie of the Commandement of the Sabbath; fo that though the Ceremonies be abolified, by the acceffe of the Substance; and the Shadovv overmadowed by the Bodie, (which is Christ) yet the holy rest (which was commanded and kept, before either the Iewes vvere a people, or those Ceremonies annexed to the Sabbath (ftill continued as Gods perpetual lavv, whereby all the posteritie of Adam are bound to reft from their ordinary bufiner, that they may wholly sped every fewenth day in the folemne worthip, &c onely fervice of God their Creator & Redeemer; but in the substance of the fourth Commandement, there is not found one word of any ceremony.

The chiefe objections against the morality of the Sabbath are three.

T. That of Paul to the Galatians, Tee object. observe dayes, & moneths and times, and Gal.4. yeeres, &c. But there the Apoltle con- 1. Com denes not the morall Sabbath, (which 16. 1. we call the Lords Day; and which hee himselfe ordained according to Christs commandement, in the fame Curcher of Galaria and Corimb, & kept himfelfe in other Churches) but he speaks of the lewish dayes & times, and yeeres, and the keeping of the Sab-

bath

Col. 2.

16.

Rom.

15.4.

bath on the fenenth day from the Creation, which hee termeth sha dorves of things to come, abolified now by Christ the body; and in the Lavy are called Sabbatht; but diffinguified

Levi. from the moral Sabbaths.

23.37. 2. That of Paul to the Cologians Let no man therefore condemne you in Obicet. meat and drinke, or in respect of an holy day, or of the nevu Moone, or of the Sabbath dayes. But here the Apostle meaneth the levvish ceremoniall Sabbaths, not the Christian Lords Day; as before.

3. That of the same Aposile to the Romanes , This man efteemeth one day aboue another day; and another counteth Rom. 14. 15.

every day alike, &c.

But Saint Taul makes no fuch account : for the question there is not betweene leve and Gentiles, but betweene the stronger & vueaker Chriflians. The fironger effeemed one day aboue another, as appeares in that there was a day both commanded, and received in the Church, every where knowne and honoured by the Name of the Lords Day. And therfore Taul faith here, that hee that observed this Day, observed it vinto the Lord. observation whereof, because of the change of the lewish feuenth day fome weake Christians (as many now adayes) thought not so necessary : so that

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that if men (because the levvish day is abrogated) will not honour and keepe holy the Lords Day , but count it like other dayer:it is an argument (faith the Apofile) of their weaknes, whose infirmity must be borne, till they have time to bee further instructed & perfwaded. Other objections are frivolous, and not worth the answering.

The true manner of keeping holy the Lords Day.

Now the fan difying of the Sabbath confifts in two things. First, In refing from all feruite & comon bufineffe, pertaining to our naturall life. Secondly, in confectating that rest wholly to the fernice of God, and the vie of those holy neanes, which belong to our spirituall life.

For the first.

1: The fernite & common works, from 31.20. which were are to cease, are generally all 30. civill workes fro the teast to the greatest. 31.13. More particularly:

Exed. First, from all the workes of our calling, though it were reaping in the Ce. time of haruelt.

Ex d. Secondly, from carrying burthens, Neb. as Carriers doe : or riding abroad for 13 39 profit, or forplessure. God hath commanded that the beatts mould refile, on the 304

on the Sabbath Day, because all occasion of trauelling or labouring with
them should bee cut off from man.
GOD gives them that day a rest, and
hee that, visthout necessity, deprives
them of their rest on the Lords day;
the groanes of the poore tyred beats
shall, in the day of the Lord, rise vp
in sudgement against him. Likewise,
such as spend the greatest part of this
day in trimming, painting, & pampering
of themselves, like sexabels, doing

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Thirdly, from keeping of Faires, or Markets; which, for the most part, God punisheth with pestilence, fire,&

strange flouds.

Fourthly, fro fludving any Bookes, or Science, but the holy Scriptures,& Diminitie. For our studie must be, to be ramished in spirit upo the Lords Day. In a word, thou must on that day cease in thy calling, to doe thy worke; that the Lord, by his calling, may doe his worke in thee. For , whatfoeuer is gotten by common working on this day , shall never bee bleffed of the Lord : but it will prove like Achani gold, which being got contrary to the Lords Commandement brought the fire of Gods curse voon all the rest which hee had lawfully gotten. And if Christ scourged them out as theenes, who bought and fold in his Temple. (which

Dene. 5.14.

Rem. 8.22. Deut.

24.4. 1. Cer. 9.9.

Neh. 10.15. 16.17.

Apoc.

(which was but a ceremony fhortly to be abrogated:) is it to bee thought, that he will euer fuffer those to escape vnpunished, who (contrary to his Commandement) buy and fell on the Sabbath Day, which is his perpetuall Law? Christ calleth fuch, facrilegious Theeues; and as vvell may they fleale the Communion cup from the Lords Table as steale from God, the chiefest part of the Lords Day, to confume it in their owne lufts. Such shall on day finde the Judgements of God hearier than the opinions of man.

Fifthly , from all recreations , and (borrs, which at other times are lawfull: for if lawfull works be forbidden 1/a. on this day, much more lavyfull 13.13. sports, which doe more steale avvay our affections from the contemplation of heavenly things, than any bodily worke or labour. Neither can there be vnto any man (that dilighteth Pf.37 in the Lord) any greater delight or recreation, that the fantifying of the Lords Day. For can there bee any greater joy for a person condemned, that to come to his Frince his house to have his pardon sealed? For one that is deadly ficke, to come to a Phylician that can ture him? Or for a prodigall child that fed on the huskes of Swine, to bee admitted to eate the bread of Life, at his Fathers Table ? Or for him who

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feares

feares for sinne the tiding of death, to come to heare from God the affurace of eternall life? If thou wilt allow thy felfe, or thy fernant recreation; allow it in the fixe dayes which are thine: not on the Lords Day, which is neither thine; nor theirs. No bodily recreation therefore is to be vied on this day; but fo farre, as it may helpe the soule to doe more chearefully the Seruice of the Lord.

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Eph.5.

Rem. 2.11. Dent. 25.37.

Sixtly, from groffe feeding, liberal drinking of VVine, too firong drinke, which may make vs either drovvzie, or maps to ferue God with our hearts and minds,

1 a. fa

Seventhly, from all talking about worldly things: which hindreth the fanctifying of the Sabbath, more than working; feeing one may worke alone, but cannot talke but with others.

He that keepes the Sabbath, onely by resting from his ordinarie worke, keepes it but as a Beast. But rest on this day, is so farre commanded to Christians, as it is an helpe to sandification; and labour so farre forbidden, as it is an impediment to the outward and inward vicitain of God.

If then these recreations, which are valuateful at other times, are on the Subsub not allowed; much more those that are altogether at all times value.

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lawfull. VVho without mourning can indure to fee Christians keepe the Lords day, as if they celebrated a feafi rather to Bacchus, then to the honour of the Lord Iefus, the Saujour and Redeemer of the VVorld ? For having served God but an houre in outward thew, they fpend the rest of the Lords day, in sitting do vine to eat and drinke, and rising up to play : First balasting their bellies with eating and drinking; and then feeding their lufts Exed. with playing and dancing. Against 31.6. which prophanation, all holy Divines, 18. 19. both old and nevv, have in their times most bitterly inueighed. In so much, that Augustine affirmeth, that it was better to plough then to daunce upon the Melius Sabbath Day.

Now in the Name of Almightie quam God (who refled, having created Hea- faltare uen and Earth:) and of his eternall bato. Sone lefus, the Redeemer of his Church, Ang. who hall fortly come, on the dread- Pf. 91 full day of Doome, to judge all men, AA. according to the obedience which 17.31. they have shewed to his Commande- 2.12. ments: I require thee who readeft &c. these words, as thou wilt answer before the face of Christ, and all his holy oc. Angels at that day, that thou better weigh and confider, whether Daning, Stage-playing - Masking, Carling, Dicing, Tabling, Cheffeplaying,

enim

Bouvling,

Bovvling, Shotting, Bearebatting, Carovvling, Tipling, and such other sooleries of Robin-hood, Morice-dances, VVakes, and Maygames, bee exercises that God will blesse and allow on the Sabbath Day. And seeing that no action ought to bee done that day, but such as whereby wee either blesse God, or looke to receive a blessing from God; how darest thou doe those things on that blessed day, on which thou darest not to pray to God to bestow a blessing on it to thy viet Heare this, & tremble at this, O prophane youth of a

prophane age!

O heart all frozen, and voide of the feeling of the grace of God! that having every day in fixe, every hours in every day, euery minute in euery houre, fol tafted the sweete mercy of thy God in Chrift, without which thou hadft perished every moment! Yet canst not find in thy corrupt and irreligious heart, to sped in thy Masters service that one day of the weeke, which hee had referued for his owne praise and worthip! Let men in defence of their prophanenesse, objett what they will, and answer what the dwell puts in their mouthes: yet I would with them to remember that feeing it is an ancient tradition in the Church, that the Lords fecond comming shall bee vpon the Lords Day ; how little joy they **fhould**

Lact.

mould have, to be overtaken in those carnall forts , to please themselves; when their Master should finde them in spirituall Exercises serving hur. The prophanest wretch would then with rather to bee taken kneeling at prayers in the Church, then skipping like a If this cannot Goat in a daunce. mooue, yet I would with our impure gallants to remember, that whilest they thus daunce on the Lords Day, (contrary to the Lords Commandemet) they doe but daunce about the pits brinke : and they know not which of them shall first fall therein. VVhereinto being once falne, vvithout repentance, no greatnesse can exempt them from the vengeance of that great GOD, vvhose Commandement (contrary to their knowledge & Confcience) they doe thus presumptionsly 100.55 the laft If then Gods Commantransgresse. dement cannot deterre thee; nor Gods hea-VVord aduise thee: I fay no more, but wieft what S. John faid before mee, * Hee wohich is filthy, let him bee filthy fill.

For the fecond.

2. The Consecration of the Sabbath hed rest consists in performing three forts of spiriduries : First , before : Secondly , at: Baby. Thirdly, after the publike exercise of lon. the Church.

The duties to bee performed before the publike exercises: are,

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To

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lohn

1. To give over working betime of the Eue, that thy body may be th more refreshed, & thy minde the better fitted to fanctifie the Sabbath o the next day. For want of this prepare tion, thy felfe & thy feruants being to red with labour & watching the nigh before, are so heavy, that when yo mould bee ferting God, and hearing what his Spirit faith unto his Church for your foules instruction; you canno hold vp your heads for fleeping: to th dishonour of God , the offence of the Church , and the shame of your felue therefore the Lord commands vs no onely to keepe Holy ; but also to Re member afore-hand the Sabbath Day to keepe it holy , by preparing ou hearts, and remooning all business that might hinder vs to consecrate it as a glorious Day unto the Lord. There fore whereas the Lord in the other Commandements, doth but either bi or forbid: hee doth both in this Com mandement, and that with a special memorandum ; As if a Mafter should charge his feruant to looke well vnt ten things of great trust; but to have more speciall care to remember one of these ten, for divers weighty reasons hould not a faithfull fernant that loss his Mafter , shew a more special can vnto that thing aboue all other buff neffest

Apoc. 1.03.

16.2. 36.2. 38.13. 36.13.

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Thus Mofes taught the people ouer- Exod. night to remember the Sabbath, and 16.23. it was a holy custome among our forefathers, when at the ringing to prayer on the Eue before, the Husbandman would give ouer his labour in the Field; and the Tradef-man his worke in the shop, and goe to Euening Prayer in the Church, to prepare their foules; that their minds might more cheere- i Cor fully attend Gods vvorship on the Sab- 7.5. bath Day.

2. To possesse that night thy vessell 1. The. in Holinesse and Honour : that thou 4.4 mayest present thy soule more pure- 21.5. y in the fight of God the next mor-

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To rife vp early in the morning 9.22. on the Sabbath Day. Bee carefull therefore to tife fooner on this day, than on other dayes, by how much the feruice of God is to bee preferred before all earthly businesses: For there is no Mafler to ferue fo good as God; & in the end, no vvorke shall be better rewarded than his feruice.

4. When thou art vp , confider with thy felfe, what an impure finner thou art, and into what an holy place thou goest to appeare, before the most holy God, who feeth thy heart, and hateth all impurity & hypocrifie. Examine thy felfe therefore before thou goest to Church, what greeuous sinnes

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1 9. 16. Pfal.

thou

thou haft committed the weeke pal; confesse them vnto God, and earnestly pray for the pardon and forgivenes of them, and fo reconcilie thy felfe with God in Christ. Renne thy vovves to walke more confcionably, and pray for an increase of these graces, which thou haft, and a supply of those which thou wantest. But especially pray, that thou mayest have grace to heare the VVord of God read and preached with profit : and that thou mayest receive the holy Sacrament with comfort (if it be Communion day) that God by his holy Spirit would affift the Preacher, to fpeake fomething that may kill thy finne, & comfort thy foule : which thou mayest doe in this, or the liky fort.

Col.

A Morning Prayer for the Sabbath Day.

Pf.91.

O Lord most high, O God eternall, all vuhose vuorkes are glorious, and vuhose Thoughts are very deepe, there can bee no better thing, than to praise thy Name, and to declare thy louing kindnesse in the Morning, on thy holy and blessed Sabbath Day. For it is thy vvill and Commandement, that we mould fanchise this day in thy service and praise and in the thankefull remembrance, as of the creation of the world by the povver of thy VVord: so of the redeme

prion

prion of Mankinde by the death of thy Sonne. Thine (O Lord) I confesse , is greatneffe, and power, and glory, and 29.11. victory, and praise; for all that is in Heauen and Earth is thine : Thine is the Kingdome , O Lord, and thou excelleft as head ouer all. Both riches and honour come of thee , and thou reignest ouer all, and in thine hand is power and strenght; and in thine hand it is to make great, and to give grace voto all. Now therefore. O my God, I praise thy glorious Name; that whereas I a wretched finner, hauing fo many wayes pronoked thy Majeftie to anger & displeasure, thou notwithstanding, of thy fauour and goodnesse, (passing by my prophanenesse and infirmities) hast vouchsafed to adde this Sabbath againe vnto the number of my dayes. And vouchfafe, O heavenly Father, for the merits of lefus Christ thy Son (whose glorious Refurrection thy whole Church celebrateth this day) to pardon and forgine * Here mee all my finnes and misdeeds. Espe- then cially , O Lord , * cleanfe my foule confesse from those filthy finnes, with the bohat. blood of thy most pure and vndefiled fin of Lambe, wwhich taketh away the finnes that of the World. And let thy Holy Spi- laft rie more and more subdue my corrup- clege tions, that I may be renewved after the com thine ovene Image , to ferue thee in Schence nevenesse of life, and bolinesse of conner-

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fation.

fation. And as of thy mercie, thou haft brought mee to the beginning of this bleffed day : fo I befeech thee, make it a day of Reconciliation, betwixt my finfull foule , and thy Dinine Majestie. Give me grace to make it a day of Repentance vnto thee , that thy goodnesse may seale it to bee a day of pardon vnto mee : and that I may remember that the keeping Holy of this day, is a commandement which thine owne finger hath written: that on this day, I may meditate on the glorious workes of our Creation and Redemtion, and learne how to know and to keep all the rest of thy holy Lawes and Commandements. And when anon, I hall with the rest of the holy Assembly, appeare before thy prefence in thy House, to offer vnto thee our Morning sacrifice of praise and Prayer; and to heare what thy Spirit, by the preaching of thy Word, shall speake unto thy fernant, O let not my finnes frand as a Cloud, to flop my prayers from ascending vnto thee, or to keepe backe thy Grace from descending by thy VV ord, into my heart. I know, O Lord, and tremble to thinke; that three parts of the good feed falls vpon bad ground : O let not my heart bee like the High-vvay, which through hardnesse, and want of true vnderstanding, receives not the Seed till the cuill

Mat. 13.1. C Luke 8.25.

euill one commeth, and catcheth it away : nor like to the stony ground, which heareth with joy for a time, but falleth away as soone as persecution ariseth for thy Gospels fake? nor like the Thorny ground, which by the cares of this world, and the deceitfulneffe of riches, choketh the word which it heareth, and makes it altogether vnfruitfull: but that like vnto the good ground, I may heare thy VVord, with an honest and good Heart, understand it, and keepe it, and bring forth fruit with patience, in that measure that thy VVisedome shall thinke meete for thy glory, and mine everlafting comfort. Open likewise, I beseech thee, O Lord, the doore of utterance, vnto thy Col.4. faithfull feruant; vyhom thou haft, lent vnto vs to open our eyes, that wee may turne from darkenesse to light, and from the powver of Satan, unto God , that 16,1. vvee may receive forgivenesse of sinnes, and inheritance among them vuhich are fantlified by faith in Christ. And give me grace to submit my felfe vnto his Ministery, as well when he terrifieth mee with thy judgemets, as when hee coforteth me with thy Mercies, &that bemay have him in fingular love for his 1. The. vvorkes fake; because hee vvatcheth for my foule, as hee that must give an 13. 17.

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11.10, Eph.3 10. 1. Fet. 1.12.

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account for the same vnto his Master. And give mee grace to behave my felfe in the holy Congregation with comelinesse and reverence, as in thy presence, and in the fight of thy holy Angels. Keepe mee from drovvzineffe and fleeping, and from all vvandering thoughts, and worldly imaginations : fanctifie my Memory , that it may be apt to receive, and firme to remember those good and profitable Doctrines , which hall bee thought vnto vs out of thy VV ord. And that through the afistance of thy Holy Spirit, I may put the same lessons in pradice for my direction in prosperitie, for my confolation in mifery, for the amendment of my life, and the glory of thy name. And that this day, which godlesse and prophane persons spend in their ovvne lusts and pleasures, I (as one of thy obedient feruants) may make my chiefe delight to confecrate it to thy glory and honour, not doing mine owne wayes , nor feeking mine owne vuill, nor speaking a vaine word; but that cealing from the workes of Sinne, aswell as from the workes of mine ordinary calling, I may through thy bleffing, feele in my heart the beginning of that eternall Sabbath, which in vnfpeakeable joy and glory I shall celebrate with thy Saints and Angels, to thy praise and worthip in thy heauenly

If4. 66.33. uenly Kingdome for euermore. All which I humbly craue at thy hads, in the name and mediation of my Lord; in that forme of Prayer which hee hath taught mee;

Our Father vuhich art in Heauen , &c.

Hauing thus in private prepared thine owne soule, if thou hast the charge of a Family, call all thy Houshold together, reade a Chapter, and pray as in the weeke dayes: but remeber so to dispatch these private preparations and duties, as that thou and thy Familie may bee in the Church, before the beginning of Prayers: Else your private exercises are rather an hinderance than a preparation. And as thou (and thy Houshold) doe goe in all reverence towards the Church, let every one meditate thus with himselfelse.

Things to bee meditated as thou goest to Church.

T Hat thou are going to the Court of the Lord. & to speake with the great God by prayer; and to heare his Majestie speake vnto thee by his Word, & to receive his blessing on thy soules and thy bonest labour, in the sixe dayes last past.

2. Say

Pfal.

P[41.

Pfal. 5.8.

2. Say with thy felfe by the way: As the Hart brayeth for the Rivers of voaters, fo panteth my foule after thee, 0 God. My foule thirsteth for God, even for the living God : when shall I come and appeare before the presence of God? For, a day in thy Courts is better than a thoufand otherwhere. I had rather bee a doore-keeper in the House of my God, than to dwell in the Tabernacles of wickednese. Therefore I will come into thy House in the multitude of thy mercies, & in thy feare will I worship toward thine holy Temple.

3. As thou entrest into the Church. fay, Hove fearefull is this place? This is Gen. 13.16. I. Cor. 14.25.

none other but the House of God , that is the gate of Heaven, Surely, the Lord is in this place : God is in this people indeed. And proftrating with thy face downeward, being come to thy place, fay, O Lord, I have loved the habitation of thy House, and the place where thy Honour dwelleth. One thing therefore have I defired of thee that I will require, euen that I may dwell in thy House all the dayes of my life, to behold thy beautie, & to vifit thy Temple: therefore will I offer in thy Tabernacle Sacrifices of joy . I will fing and praise the Lord. Hearken unto my voice, O Lord, when I cry; have mercy also upon mee, and heare mee. Doubt-

lefe, kindnesse and mercy shall follows

Pfal.

Pf. 26.

Pfal.

mee all the dayes of my life, and I shall rem tine

remaine a long season in the house of the Lord. And this is that preparation, or looking to out feet, whereto Salomon Eccl. adulfeth vs. before wee enter into the House of God.

The second fort of Duties vehich are to be performed at the time of the Holy affembly.

THen Prayers beginne, lay afide thine ov une private Meditations; and let thine Heart joyne with the Minister & the whole Church , as 12.13. being one Body of Christ; and because Att. 2. that God is the God of order , he will co have all things to be done in the 32. Church with one beart and accord , and the exercises of the Church are common and publike. It is therefore an ignorant pride, for a man to thinke his owne primate prayers more effe-Etuall than the publike prayers of the whole Church, Salomon therefore Erel. aduiseth a man not to be rash, to s.c. vtter a thing in the Church before GOD. Pray therefore when the Church prayeth, fing when they fing , and in the action of kneelling, Exec. standing, fitting, and fuch indiffe- 16.10. tent ceremonies (for the avoiding 110.3. of feandall, the continuance of charitie, and in testimony of thine

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obedience) a conforme thy felfe to the manner of the Church wherein thou

hueft. 4 Cum Komá

Vyhilest the Preacher is expounding & applying the VVord of the Sabba Lord, looke vpon him; for it is a great helpe to stirre vp thine attention, and keepe thee from wandering thoughts: fo the eyes of all that were in the Synagogue, are said to be fastend on Christ whilest hee preached, and that all the people hanged upon him when they heard him . Remember that thou fil veart there as one of Christs Disciples, to learne the knowledge of Saluation, by morem the remission of sinnes, through the tender mercy of GOD, Luke 1.17.

Bee not therefore in the Schoole of Christ, like an idle boy in a Grammar Schoole, that often heareth, but hener learneth his lesion : and still goeth to Schoole, but profiteth nothing. Thou hateft it in a child . Christ detesteth it in thee. To the end therefore that thou mayest the better profit by hea-

ring, marke:

1. The coherence and application of the Text.

2. The chiefe summe or scope of the holy Ghost in that Text.

3. The division or parts of the Text.

4. The doctrines ; and in every do-Etrine, the proofes, the reasons, and vses thereof,

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effe fcandalo, nec quen quam tibi. Amb.

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Lana. Luk. + 10.

luk. 19.48.

A method of all others, easiest for the people (being accustomed thereto) to helpe them to remember the Sermon; and therefore much wished to be put in practice of all faithfull Pafters, who defire to edifie their people in the knowledge of God, & his true Religion.

If the Preachers method be too curious or confused, then labour to re-

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1. Hove many things be taught wehich thou knewvest not before, and be thankefull.

2. What finnes bee reprodued, whereof thy conscience tells thee that thou art guilty, and therefore must be amended.

3. VV hat vertues hee exhorteth vnto, which are not so perfect in thee, and therefore endeauour to practife them with more zeale and diligence.

But in hearing, apply every speech as spoken to thy selfe, rather by God then by Man: and labour not fo much to beare the words of the Preacher founding in thine eare, as to feele the operation of the Spirit, working in 1. The. thy beart. Therefore it is faid fo 2.13. often, Let him that hath an eare , heare 2.7. what the Spirit Speakes to the Church. And did not our hearts burne within ws, vibilest has opened unto us the Scrip- Luk. tures? And thus to heare the VVord, hath a a bleffing promifed thereto. 17.28.

It 15

Apoc.

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It is the acceptablest b facrificing of bRo. our felues vnto God. It is the fure 15.16. B. Den. note of Christs Saints: The d rrue 33.3. marke of Christs sheepe: the e appa d lob. 10.27. rantest signe of Gods Elect: the very blood, as it were, which vniteth vs to 8.47. bee the f spirituall kindred, Brethren and 18. 37. and Sisters of the Sonne of GOD. f Luke This is the best Art of memory for 8. 31. Mar. good hearer.

VVhen the Sermon is ended;

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r. Beware thou depart not like the nine Lepers, till that for thine in ftruction to fauing health, thou had returned thankes and praise to God by an after prayer, and finging of Ffalme: and when the bleffing is pronounced, fland up to receive thy part therein, and heare it, as if Christ himselse (vvhose Minister hee is did pronounce the same vnto thee for in this case it is true : Hee that heareth you , heareth mee : and the Sabbath day is Bleffed, because God hath appointed it to bee the Day, vuberein by the mouth of his Mini-Na.6. Sters , hee will bleffe his people, which 23 27. heare his VVord , & glorifie his Name For though the Sabbath Day in it felfe bee no more bleffed than the other fixe dayes, yet (because the Lord hath appointed it to holy ve aboue others) it doth as farr excel the other dayes of the VVecke, at the

Eze. 46.16. Luk. 10,16.

3.35.

the confectated bread which wee receine at the Lords Table, doth the common bread which wee eate at our sound Table,

2. If it bee a Communion day draw neere to the Lords Table, in the worlding garment of a faithfull and penitent heart, to be partaker of 6 holy

a banquet.

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And when Baptisme is to beeadministred stay and behold it with all reverent attentio, that fo thou mayeft; First, shew thy reverence to Gods ordsnance: Secondly , that thou mayeft the better confider thine ovene engrafting into the visible body of Christs Church: and how thou performest the waves of thy new Couenant. Thirdly, that thou mayest repay thy debts in praying for the Infant which is to bee baptized (as other Christians did in the like case for thee) that God vvould give him) the invoard effects of Baptisme , by his Blond and Spirit. Fourthly, that thou mayest afift the Church in praifing God, for grafting another member into his mysticall Body. Fifthly, that thou mayest proone whether the effects of Christ death kill sinne in thee; and whether thou be raifed to newnesse of life by the vertue of his Resurrection : and so to bee bumbled for thy wants , and to bee

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thankefull for his grace. Sixtly , thew thy felfe tobe a free man of Christ Corporation : having a voice or confent in the admission of others in to that holy focietie.

3. If there be any Collection for the Poore, freely vvithout grudging beflovy thine Almes, as God hath blef-

1. 5. fed thee with abilitie. 6. 7. Uc.

And thus farre of the duties to be performed in the holy affembly.

> Novo of the third fort of dutres after the holy Affembly.

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A 5 thou returnest home, or when thou art entred into thy House meditate a little while vpon those things which thou haft heard. And a the cleane Beafts which chew the cuddes fo must thou bring againe to thy remembrance, that which the haft heard in the Curch : And the kneeling downe, turne all to a Prayer befeeching God to give fuch ableffing to these things which thou hast heard that they may bee a direction to the life; and a confolation vnto thy Soule For till the VVordbee made thus of owne, as it were close hidden in ou hearts, wee are in danger least Sata ficaleit away, and wee shall recein no profit thereby. And when the gne

Lev. 11.3.

Mat. 13.19.

goeff to Dinner , in that reverend and thankefull manner before prescribed, remember, according to thine ability, to haue one or more poore Chriflians, whose hungry bowels may bee refreshed with thy meate; imitating holy leb , who protefled that hee did leb neuer ease his morfels alone , "vishout 18. the good company of the poor and Fatherleffe; that is the Commandement of Christ our Master, Luke 14.13. Or at Heb. leaftwife, fend some part of thy Din- 9.24. ner to the poore, who lyes ficke in 15. 10. the backe Lane, without any food. Man. For this will bring a bleffing vpon all 25.35. thy workes and labours : and it will If them one day more rejoyce thy foule, than bee a it doth now refresh his body , when water Christ shall fay vnto thee , Oblessed man, Childe of GOD, I woas an hungry, and either thou gauest me meate, &c. And for as forme much thou hast done it for my fake to the these least of these my brethren, I take it in as duites good part, as if thou hadft done it to mine by thy o wrone felfe.

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When dinner is ended, and the with Lard praised, call thy family together, some examine what they have learned in the Family Sermon : commend then; that dee in the well, yet discourage not them whose perfermemories, or capacities are weaker, of the. but rather helpe them; for their will Alli and minds may bee as good. Turne Mat. to the Proofes which the Preacher al- 26. 30.

lead-

1 Den. 5.7.10 Heb. 6.17.

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leadged, & a rubbe those good things ouer their memories againe. Then fing a Pfalme or more. If time permit, thou mayest teach and examine them in some part of the Catechisme, conferring euery point with the proofes of the holy Scripture. This will both increase our knowledge. & Tharpen our memory : feeing by experience wee finde , that in enery trade they who are now exercifed, are ever best expert. But in any wife, remember fo to dispose all these private exercises, as that thou mayeft bee with the first in the holy Congregation at the Euening Exercise; where behave thy selfe in the like denotion and reverence, as was prescribed for the holy Exercise of the Morning.

After Euening Prayer, and at thy Supper, behaue thy felfe in the like religious and holy manner, as was formerly prescribed. And either before, or after Supper, if the season of the Yeere & VVeather doe

ferue:

1. VValke into the fields, and meditate upon the VVorkes of GOD: for in enery Creature thou mayeft reade, as in an open Booke, the VVifedome, Power, Providence, and Goodnesse of Almighty God: And how that none is able to make all these things in the vatietic of their formes, versuss, beau-

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ies, life, morions, and qualities; but our Efa. most glorious God. 2. Confider how gracious he is, Pf. 8.

that made all thefe things to ferue vs.

3. Take occasion hereby to stirre vp both thy felfe and others to admire and adore his Power , VVifedome , and Goodnesse: and to thinke what ungratefull vyretches we are, if we will not (in all obedience) ferue and honour him.

4. If any neighbour be ficke or in a- Mar. ny headinesse, goe to wifit him: If any 15.35. be falne at variance, helpe to recon-

cile them.

To conclude, Three forts of workes may lawfully be done on the Sabbath

Day.

VVorkes of Tierr , which either directly concerne the Service of God , though they be performed by bodily labour ; as vnder the Law the 12.5. Priests did labour in killing and dreffing the facrifices , and burning them on the Altar. And Christians vnder the Goffell, when they travell farre-to AA. the places of Gods vvorthip , it is but 1.12. a Sabbash dayes journey , like to that of the Shunamite, who tranelled from 2. Re. home , to heare the Prophet on the Sabbath Day, because thee had no teaching neere her ovvne duelling. And the Preacher , though he laboureth in the fivear of his browner.

1.14.

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to the vveaying of his body, yet hee doth but a Sabbath dayes worke : Fer the boly end fanctifieth the ovorke, as the Temple did the Gold, or the Alrar Or elfe fuch bodithe gift thereon. ly labour, whereby the people of 23. 17-1 God are affembled to his vvorhip : as the founding of Trumpets vinder the Lave, or the ringing of Bels vnder the

Num. Gospel. 10.33: a 1.

Vyorkes of Charitie, as to faue Reg. the life of a a man, or of b a beaft, to 19.8. fodder, water, and dreffe cattell: To Mark. make boneft d provision of meate and drinke, to refresh our selues, and to . releeve the poore , to vifit the ficke , to make i collection for the poore, and fuch dMat. like.

3.4. b Mat. 12. 13. c Luk. 13.15.

12.1. e Heb. 9.11. 1. Co.

24. ft. Cor. 16.1.

3. VVorkes of necessitie, not fained, but present and imminent, and such as 11. 23 could not bee presented before, or cannot bee deferred vnto another day. As to relift the Invalion of Enemier, or the Robberies of Theeues, to quench the rage of Fire, and for Philicians to stanch, or let blood, or to cure any other desperate disease, and for Mid-vines to helpe vvomen in labour : Mariners may doe their labours: Souldiers being affailed my fight: and * Poftes may ride for the publike good, and fuch like. On thefe or the like occasions, a man

* Na . cius

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excipitur a Sabbato, Ind. Comment, fup. Nam. 13.1. m

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may la wfully worke: Yea, and when they are called, they may vpon any of these occasions goe out of the Church, and from the Holy Exercises of the VVord and Sacraments: provided alwayes, that they bee humbled, & such occasions fall out vpon that day and time, and that they take no Money for their paines on that day, but onely for their suggestions of his Commandement.

vVhe the time of rest approacheth, retire thy selfe to some private place: and knowing that in the State of corruption no wan living can sanctifie a Sabbath in that spiritual manner that hee should but that hee commits many breaches thereof, in his Thoughts, VWords, and Deedes, humbly crave pardon for thy defects, and reconcile thy selse vnto God, with this or the like Evening Sacrifice.

A Private Evening Prayer for the Lords Day.

O Holy, a holy, holy, Lord God of Se-a 16a 3. baoth! Suffer mee, wo am but b 6 cm. dust, and ashes, to speake vnto thy c Heb. nost glorious Maiestie. I knove that 12,20. thou art a consuming fire. I acknowledge that I am but whitered d stubble. 11.21. a Ps. My e sinnes are in thy sight, and Sa-si.3.

The Practice of Piery. 330 Itan f flands at my right hand to accuse mee for them ; I come not to excuse but to s indge my felfe worthy of a Cor. 11.31. those judgements, which thy luftie might most justly inflict vpon mee, vvietched creature, for my finnes an transgressions. The number of them i fo great, the Nature of them is h grieuous, that they make mee feem vile in mine owne eyes , how much more loathfome in thy fight ? I con 2.Sã. felle they make me fo far from being 5.34. worthy to bee called thy Sonne, that Luke 15.21. am altogether vn vverthie to have the Pfil. name of thy meanest Serusant. An 106.17 if thou mouldest but recompence me according to my defert, the earth (a vveary of fuch a finfull burthen mould open her mouth, and fwallow mee vp. like one of Dathans Family into the bottomleffe pit of Hell. For if thou diddeft not spare the natural Branches, those Angels of glorious excellencie; but hurledft them dovvne from the Heavenly habitations, into 3.4. the paines of Hellish darkeneffe, to bet kept vnto damnation, when they finned but once against thy Maieflie; and didft expell our first Parents Gen. out of Paradife, when they did but 3. 13. transgresse one of thy Lavves; alas, what vengeance may I expect, who have not offended in one sinne o nely, beaping daily finne vpon finue with

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without any true repentance, drining iniquitie as it were water , Rom. euer povering in, but neuer pove-15. ring out any filthynesse: and haue lobis. transgressed not one, but All thy holy Lavves and Commandements? Yea, this prefent day, which thou haft straightly commanded mee to keepe Holy , to thy praise and vvorhip , I have not fo Religioufly kept and observed, nor prepared my Soule in that holinesse and chastitie of Heart, as yvas fit, to meet thy bleffed Majestie in the holy Assembly of thy Saints. haue not attended to the Preaching of thy VVord, nor to the administration of thy Sacraments, with that humilitie, reuerence, and denotion, that I mould. For though I was present at these Holy Exercifes in my body , yet , Lord , I vyas ouertaken with much drowzinesse: And when I was avvake, my minde vvas fo distracted, and carried avvay with vaine & worldly thoughts, that my Soule feemed to bee abfent, and out of the Church. I have not fo duely (as I mould) meditated with my felfe, nor conferred with my Family, vpon these good infructions which wee have hard & received out of 0 thy holy VVord, by the publike Mini-11st i:b

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flery. For default whereof, Satan hat stolne the most part of those infin ctions out of my Heart, and I wre ched creature have forgotten them as though they had never beene heard And my Family doth not thrive i knowledge and fanctification vnde my government as they should Though I know, where many of m poore brethren liue in want and ne ceffitie, and fome in paine, and com fortlesse : vet I have not remembre to releeve the one with my almes, no the other with confolations : but ! haue feasted my selfe, and satisfied mine owne hufts. I have fpent the mol part of the day in idle talke, vaine Sports and exercises. Yea, Lord, haue, &c. a And for all thefe my finnes , my Confcience cries guilty thy Lavy condemnes mee; and I am in thy hand, to receive the Sentence and Curfe that is due to the wilfull breach of fo holy a Commandement. But what if I am by the Lavv condemned yet, Lord, thy Gofbell affures mee, that thy mercie is aboue all thy workes that thy grace transcends thy * Lavy and thy goodnesse delighteth there to reigne, where finnes doe most abound. In the multitude therefore of the Mercies and Merits of LESUS CHRIST Seart 4 deepe figh, fay * Pfal. 106. 6. I am. 2. 13. Rom.

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my Saniour, I befeech thee, LORD, (who despiselt not the fighing of a contrite heart, nor defireft the death of a penitent finner) to pardon and forgine mee all those my finnes, and all the errours of this day, Ezec. and of my whole life; and free my 33.11. foule from that Curfe and Judgement which is due vnto mee for them. Thou that diddeft justifie the contrite Publican, for foure words of confef- Lule fion, and received the Prodigall 18.33. hilde, (when hee had spent all the lock of thy grace) into fauour vpon his Repentance : pardon my finnes ikewife , O Lord, and fuffer mee not o perish for my transgressions. pare mee, and receive mee into thy auour againe. VViltthou (O Lord) Mat. eject mee, who haft received all Tu-21. 31 licans, Harloss, and Sinners, that vpon Repentance fued to thee for grace? hall I alone bee excluded from thy percy? Farre be it from mee to thinke b; for thou art the same God of merie vnto mee, that thou wast vnto hem , and thy compassions never faile. Lam. Vherefore, O Lord, deale not with 3.22. nee after my merits, but according othy great mercy. Execute not thy euere Iustice against mee a sinner: out exercise thy long sufferance in forbearing thine owne creature. I have nothing to present vnto thee for a

fatif-

fatisfaction , but onely those blow wounds , that bitter Death , and Pa fion, which thy bleffed Some, my on ly Saurour hathrfuffered for mee. Hi (in whom onely thou art wellpleafe I offer vnto thee for all my finne wherewith thou art displeased, His my Mediatour, the request of who blood, speaking better things than the of Abel, thy mercy can never gain fay. Illuminate my vnderstandin and fanctifie my heart with thy ho Spirit, that it may bring to my membrance all those good and pro table Lesions, which this day, and other times have beene taught me out of thy holy VV ord, that I may m member thy Commandements to kee them, thy judgements to avoide them and thy fweet promifes to relye vpo them in time of mifery and diftreffe And now, O Lord, I refigne m felfe to thy most holy will: O recei meeinto thy fauour , and fo dra me by thy grace vnto they felfe, the I may as well bee thine by lou and imitation, as by calling an creation . And give thee grace f to keepe holy thy Sabbaths, in this life, as that (when this life is en ded). I may with all thy Saints and Angels, celebrate an eternall Sabban of joye and praise, to the honour of the most gloricus Name , in thy hea uenh

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And then calling thy Family together; thut vp the Sabbath with the Melitations and Prayers before prescribed for thy family. And the Lord will give thee that night a more sweete and quiet of then ordinarie, & prosper thee the better in all the labours of the weeke following.

Thus far of the ordinarie Practice of tietic, both in private and publique.

Nove followesh the extraordinary Pralice of Piety, whereby God is glorified in our lines.

"He extraordinary Practice of Pierie, consists either in Fasting, or Fea-ing.

There are divers kindes of fasting: IteiuThere are divers kindes of fasting: minm.
Inft, a constrained Fast, as vyhen men 1. Cother have not foode to eate, as in
the Famine of Samaria: or having a 2.
bod, cannot eate it for heavinesse or 6. 26.
ckenesse, as it befell them who where be shippe with Saint Paul. This
trather Famine, than Fasting.
Secondly, A natural Fast, which Nibil

perilossos habitudine corporis extremè bona; detraada unt ergo per jeiunium redindania, ne natura o pondere fracta succumbat. Basil. Hom, 1.

we

we vndertake physically, for the health of our body.

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Thirdly, A civil Fast, which the Magistrate iniogneth for the better maintenance of the Commonwealth that by vsing fish as well as flesh, then may be greate plenty of both.

Fourthly: Amiraculous Fast, as the fortie dayes fast of Moses and Elia, the types, and of Christ the substance. This is rather to be admired, than im-

tated.

Fiftly, Adaily Fast, when a mais carefull to vse the creatures of God with such moderation, that he is not made heavier, but more cheerefull, to serve God, and to doe the duties of his calling. This is specially to be observed of Ministers and Judges.

num.
Tim.
3.3.
Titus
a. 3.
Prov.
31.4.5

Sixtly, A religious Fast, which man voluntarily undertakes' to make his body and his soule the fitter to pray more femently unto God, upon some extraordinary occasion. And of this Fast onely wee are to treat. The Religious Fast is of two sorts, either private or publike.

6.Religiofum.

1. Cer. 6. 4.6.

I. Of aprivate Faft.

T Hat wee may rightly performes private Fast, four things are to be observed, first, the Author: secondly, the time and occasion: this

dly

dly, the manner: fourthly, the ends of private fasting.

1. Of the Author.

The first that ordained Fasting, yvas God himfelfe in Paradife : & it was the first Lave that God made, in commanding Adam to abflaine from eating the forbidden fruit. God would feripnot prenouce nor verite his Lave without Fasting, and in his Law commands all his people to faft. So doth our Sa-igitur viour Christ teach all his Disciples vnder the Nevy Testament likewife. religious Fasting a man cometh neereft the life of a Angels, and to doe Gods vill on earth , as it is done in heaven. Yea. Nature feemeth to teach man this duty, in giving him a little mouth, Levi, and a narrow throat : for Nature is 23. content with a little , Grace with leffe. 6. 17. Neither doth Nature and Grace agree & 9. in any one act better than in this, 15 exercise of religious Fasting; for it leiutrengthneth the memory, and cleareth nat he minde, illuminateth the understan-lorum ling, and bridleth the affections; vitam nortifieth the flesh , and preferueth vivite baffitie , preventeth fickeneffe , and panontinueth health; it delivereth from offi. uils, and procureth all kinde of blofnes.

atura os parvum, & guttur arctum homini dedit.

Z

Iciunium in paradifo præeft, reuerere jeiunii Canitiem, Bafil. Hom. c. de Ieiun. Exod. 19.3. conten:us eft,fi-Mindane cum illis affociatur. Bafil. Hom. de ieiun.

By

Quidiu eiumavit A. /à, in Paradifo fuir; comedit.& eiedus eft. Hiero.

By breaking this Fast, the Serpent ouerthrevy the first Adam, so that hee loft Paradife: But by keeping a Faft, the focund Adam vanquished the Serpent, and restored vs into Heauen . Fasting was thee, who covered Noah fafe in the Arke, whom Intemperance uncouered, and left flark naked in the vineyard. By failing, Lot quenched the flame of Sodom, whom drunkenneffe foorched with the fire of Inceft. Religious fasting, and talking with God, made Mofer face to thine before men, when Idolatrous eating and drineking caused the Israelites to appeare abominable in the fight of God. rapt Elias in an Angelicall Coach to Heauen; when voluptuous Ahab was fent in a bloody Chariot to hell. It made Herod beleeve that John Baptift hould line after death by a bletled refurrestion; when after an intemperate life, hee could promife nothing to himfelfe, but eternall death and destruction. O divine Ordinance of a divine Author! 2. Of the time.

Ptæceptum effe iefuniú viden; quicus au em diebus nou The holy Scripture appoints no Time vuder the New Testament to sast, but leaves it vnto Christians owne free choice, Reman. 14 3. 1. Cor. 4. 7. to sast as eccasion shall bee offered vnto them, Mart. 9. 15. As when a man becomes an hun, ble and earnest suiter vnto God for the parcoa of some

Seul!

groffe finne committed; or for the pre- oper. mention of fome finne, whereunto a teat man feeles him felfe by Saran felicited: or to obtaine feme speciall blefing quibus which he wants: or to avert fome Ind-oporgement which a man feares, erisakea- prady fallen vpon himfelfe or others: or cepto Domilaftly to subdue hu flesh vnto his firit . that he may more cheerfully povvre Apoforth his foule vnto God by prayer. ttolo-Vpon these occasions a man may fast rum a a day or b longer, as his occasion re-lievequires, and the constitution of his bo-nio definidy , and other needfull affaires will tum. Mug. permit. ad

2. Of the manner of a private Fast. The true manner of performing a lan.

prinate Fast, confists partly in ourward, partly in inwoard actions.

The outward actions are, to abflaine, for the time that wee fast : first liman. from all e veortaly bufineffe and labour, dum, making our fasting day , at it were a hirrio Sabbath day, Leuit. 23.28. For worldly non ex bufines will diftract our minds frem io hely denotion.

Secondly, frem all manner of foode, direiplinæ; yea, from d bread and water, forto tein-

& cavis uniufeniufoue. Tert. advert. Pfich. Ment. hareticus primus erat qu't reigniorum leges prafcriphe Enleh Ecclef. hift. 1 5. c.18. ex A pol. a Leuis. 23.32. Josh 6.7. 1. Sam. 3.3. 6 Ecfl. 4.16. c Luk. 23.29. 96. Toel 1.14, 6 1.17. d 2. Sam 3 35. E?ra. 10.6. Dan. 20.3. Efter 4.16. Att. 9 9.

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Ep. 36

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farre as health will permit: 1. That fe we may acknowledge our own indigmitte, as being vnworthy both of life and all the meaner for the mainte nance thereof. 2. That by afflicting the body, the foule which follower the Constitution thereof, may bee the more humbled. 3. That fo wee may take a godly e renenge vpon our felues for abusing our libertie in the view Gods creatures. 4. That by the hia ger of our bodies, through wante those earthly things, our foules ma learne to hunger more eagerly after farmuall and heavenly food. put vs in minde, that as we abstain from food, which is lawfull, for mould much more abstaine from Sinne, which is altogether unlaw full.

e Quid prodeft vacuare corpos ab elcis. & animum replere recca. 116? Aug. temp. Serm. f Exe.

Thirdly, from good and coffly & parell; that as the abuse of these puffe vs vp with pride; fo the laying afide their lavofull ofe may vvitnesse of humility: And to this end in ancie times they vsed (especially in publi fafts) to put 8 on fackcloth , or oth The equitie here coorse apparell. ftill remaineth; especially in public fafts; at what time to come into Affembly with flarched bands, crif baire, braue apparell, and decked vu flouvers or perfumes, argueth a for 5. g Heft .4.1.2. Iona 3. 7.6. lock . 1.13. Mat. 11.21.

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Fourthly, from the full measure of h ordinary fleepe : That thou maiest that he way also humble thy bodie; and that sam. thy foule may watch and pray, to bee 12.16. prepared for the comming of Christ. And if thou wilt breake thy sleepe Heft. early and late for wordly gaine, how 4.3. much more mouldest thou doe it for the service of God? And if Ahab (in imitation of the godly) did in bis fast si fola lie in fackloth, to breake his fleepe by gula night; what hall wee thinke of thefe vit, fowho on a Fasting day will yeeld them- la ieselves to sleepe in the open Church?

Fiftly, and laftly, from all our ward heir. Si pleasures of our fenses. So that it vvas vero not the throate onely that finised . fo pecmust not the throate onely bee punis- run: & hed; and therefore we must endea- mem. nour to make our Eies (as at all times, carefo) especially on that day to fast from ra, sur beholding vanities: our Eares from hea- non ieiuring mirth or musicke, but fuch as may pent moche to mourne : our Nofthrils from & ippleafant fmels, our Tongues from lying, Bern. dissembling, and slaundering : yea, the Serm. vie of the Marriage-bed must be omit- Quated in a religious renerence of the Diuine Maiestie : That so nothing may hinder our true humiliation, but that all may bee fignes that wee are unfai-

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nedly humbled. Thus much of the out-

2. The inward manner of Fasting confists in two things.

1. Repentance.

2. Prayer.

Repentance hath two parts.

1. Tenitency for finnes past.

2. Amendment of life in time to come.

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This Penitencie confits in 2, things. First, an invvard insight of sinne, and sense of misery. Secondly, a bevoulting of thy vile estate. Thirdly, an humble and particular confession of all thy knowne sinnes.

1. Of the invoard infight of singe,

and sense of misery.

This fenfe and infight will bee effeeted in thee: First, by considering thy finnes, especially thy große finnes, according to the Circumstances of the time when, place where, manner how, and person with whom it was committed. Secondly, the Maiestie of GOD against whom it was done; and the rather, because thou diddeft such things against him fince he became a Fa ther vnto thee, & bestowed for many Sweet Blegings in bountiful manner vpon thee. Thirdly, in con fidering the curfes which God hat threatned for thy finne : how grie nously God hath plagued others fo

the same fault, & how that no meanes in Heaven or Earth could deliver thee from being eternally damned for them; had not the Sonne of God fo louingly dved for thee. Laftly, that if God loues thee, hee must chasten thee ere it bee long, with fome grieuous afflifion , vnleffe thou doet preuent him by speedy and vnfained repentance. the Let these and the like confiderations dies so pricke thy Heart with forrow that mourmelting for remorfe within thee , it ne then may be diffolued into a Fountaine of they reares, trickling downe thy mourne- fait. full cheeks. This mourning is the Marke beginning of true Fasting; and there- and fore oft times a put for fasting, the Luke first and principall part , for the vihole mouraction.

2. Of the bevvarling of thine ovene cftate.

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Bevvayling, or lamentation, is the ples povering out of the inveard mourning [16.6. of the heart, by the outward meanes of @ 38. the voyce, and teares of the eyes. VVith @ 39. fuch filiall earnestnesse and importumitie in prayer, is our heavenly Father Lawell pleafed. Nay, when it is the ment. fruit of his Spirit, and the effect of 12.17. our faith, he cannot bee displea- ler.31 fed with it. For if hee heard the meanes which extremitie wrung from Con. Ifmael and Hagar; and heareth the 11.17. cry of the young Ranens , & roaring of 139.3.

a Mat. 9.15. (40

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The Practice of Piery. 344 PCIAT Lyons; how much rather will he heare Pf. 104 the mournefull lamentation which his owne children make vnto him in their milery. 3. Of the humble confession of sinner. In this action thou must deale plainely with God, and aknowledge all the finnes thou know west, not onely in generall, but also in particular. This bath Exe. 9. Or. beene the manner of all Gods chil-Net. t. dren in their Fafts: First, because that without Confession thou hast no promile of mercie, or forgivenefle of finnes. Secondly, that fo thou mayell aknowledge God to be suft, and thy felfe mirighteom. Thirdly, that by the numbring of thy finnes, thy head may bee the more humbled and pulled . Cr. dovvne. Fourthly, that it may appeare, that thou att truly penitent : for till God hath given thee grace to repent, thou wilt bee more ashamed to confesse thy fault, than to commit thy finne. The plainer thou dealeft in this respect with God, the more graciously will God deale with thee! for if thou doest aknouwledge thy finner, God is faithfull and just to forgive thee thy finnes : and the bloud of lefus Christ his Sonne shall cleanse thee from all thy finnes. To helpe thee the better to per-

forme these three parts of penitencie, thou mayest diligently reade, such

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chapters & portions of the hely Scriprires, as doe chiefely concerne the particular finnes; that thou mayeft fee Gods Curfe & Iudgements on others for the like finnes, and bee the more humbled thy felfe

Thus farre of the first part of Repen-

tance, which is penitency.

The other part, which is Amendment of life, confifts first, in devout Prayer: Secondly, in devout Actions.

This deuout Trayer, which wee make in time of fasting, is either depresation of eaill, or crauing of needfull

good things.

Deprecation of euill is, when thou befeecheft GOD, for Christ thy Mediators fake, to pardon vnto thee thofe finnes which thou haft confessed, and to turne from thee those Indgements which are due vnto thee for thy finnes: And as Benhadad, because hee heard that the King of Ifrael was mer- 1 King. cifull; profrated himfelfe vnto him 20. 31 with a Rope about his necke: fo, because thou knowest that the King of Heaven m mercifull, caft downe thy felfe in his presence, in all true signes of humiliation (especially, seeing hee calleth vpon thee to come vnto him in thy Pfal. troubles;) and doubtleffe thou malt fo. 15. finde him most mercifull.

The Crawing of needfull good things, is, First, a feruent and faithfull beg-

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ging of God, to feale by his Spirit in thy heart, the affurance of the forgiuenes of all thy finnes. Secondly, to renewo the heart by the Holy Ghoft; fo that finne may daily decay, and righresufnesse more and more encrease in thee. Laftly, in defiring a supply of Faith, Patience, Chastitie, and all other graces which thou wantest; and an encrease of those which God of his mercie hath bestowed vpon thee alreadie.

.Thus far of Prayer in Fasting.

The demont actions in fasting, are two: First, Ausiding enill; fecondly, doing good.

1. Of avoiding evill.

The Abstinence from ewill, is that which is chiefely fignified by the Ab-Binence from food, trc. and is the chiefe end of Fasting, as the Ninimites very chrű eft well knew. Aday of Fast, and not fafling from finne, the Lord abhorreth. It is not the vacuitie of the stomacke, but the *puritie of the Heast, that God rewitis fpecteth. If therefore thou wouldest jejunus have God to turne from thee the ensil of affliction, thou must first turne away from thy felfe the euill of transgression. Epi 14 And without this fasting from enill,

actibus abstine a malis fermonibus, contine a cogitationibus peffimis. Cycil in Les. cap. 10. Ifa. 18.2. Oc. Zuch.7.9. Non poffum ferre iniquitatem & interdi-Aionem. 1/4.1.13.

thy

thy fall favours more no fome to God, than thy breath doth to .Man. This made God fo often to reied the Fast of the levves. And as thou must endeauour to avoide all finne, fo especially that finne, whereby thou haft prouokedGod either to [hake his Rod at thee, or already to lay his chaftening hand vpon thee. And doe this with a refolution, by the affiftance of Gods grace, neuer to commit those finnes ag ine. a For what hall it profit a man, by Abstinence to humble his a Quid Bodie, If his Minde fwell with Pride Or jejunato forbeare VVine and ftrong Drinke, re corand to bee drunke with VVrath and timen-Malice? Or tolet no Flefin goe into tia, fi the belly ; when Lyes, Standers , and animus intu-Ribauldry, (which are worfe then any mefcit meate) comes out of the mouth? To fuperabstaine from meate, and to doe mi- Vinum Schiefe, is the Dinels fasts; who doth non bieuil, and is ever hungry. bere, & ira ine-

2. Of doing good workes.

briari? The good voorker, which as a Chri- Caraifian thou must doe euery day , but westi, especially on thy fasting day, are ei- & de ther the workes of Pietie to God, or the oreomni esca

fordius egredi maledictum aut mendacium? Max. Bpift. Qui cibis abitinent & mala agune , demones imitantur, mibus culpa adeit, & cibus deett, Ifidor. b Via oraionem tuam volare ad coe um? Fac illi duas alas. Ieinnium & Eleemofinam, Aug. Ifa. 18.6. Cc. Zach. 7. .10.

vivorkes

worker of Charitie towards thy brethren.

First, the workes of Pietie to God, are the practice of all the former duties, in the finceritie of a good Conscience, &

in te fight of God.

Secondly, the wrorkes of Charine towards our Brethren are, forgining varongs, remitting debts to the poore, that are not well able to pay; but especially in giving Almes to the poore, that want reliefe and fuftenance: Elfe wee shall, * vnder pretence of godlineffe , practife miserablenesse ; like those, who will pinch their owne bellies, to defraud their labouring feruants of their due allowance. As therefore Christioyned Fasting, Trayer, and Almes, together in Precept; so must thou joyne them together, like Cornelius, in practice : And therefore bee fure to give at the least for much to the a poore, on the Fasting day, as thou wouldest have spent in thine owne dyer, if thou haddest not fasted that day. And remeber, that hee that for weth plenteously, shall reape plenteoufly ,2 Cor. 9. 6. & that this is a fecial fouring day. Let thy Fasting to b afflitt hit, non inopibus subtrahit, sed ventri postmodum offerenda custodit. Greg. on Past c 44. b Iejunium tuum te cattigat fed alierum læificat. Aug. Ser. de temp. 64. Accipiat efuriens Christus quod jejunans mi nus accipit Christianus . Aug . de temp . Ser . 1 57 . Beatus qui jejunat ut alar panperem: imitatur enim Chriftum, qui animam fuam poluje pro fratibus fuis. Cy ril,in Leu, libr. 10, thee .

* Qni jejunat ut parcat,non ad Dei gloria fejunat fedfubftanti.e fuæ parcit. Cherf. inMat. Mat.6. AA. 10. 20. a Non

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thee, that it may refresh a poore Chriflian, and reisyce; that thou haft dined & Supped in another; or rather, that thou halt feasted hungry Christ in his poore members.

In giving Almes, observe two things : First, the Rules; secondly the

Revvards.

1. Rules in giving of Almes, & doing

good vvorkes.

1. They must be done in obodience of Gods Commandements; Not because wee thinke it to bee good, but because God requireth vs to doe fuch & fuch a good deede: for fuch obedience, (1.Sam. 15.22.) of the workes, God preferreth before all Sacrifices, & the greatest vvorkes.

2. They must proceed from b Faith, b Heb. elfe they cannot please God:nay, with- 11.6. out Faith, the most specious workes are Rom. but c Chinning finnes, and Pharifes At- c. Spie-

mes.

3. Thou must not thinke, by thy good VVorkes and Almes to merit Heauen: for in vaine had the Sonne of God fied his blood if Heaven could have beene purchased either for money, or mear. Thou must therefore seeke Heavens possession by the purchase of Christs blood, not by the merits of thine ovene workes: For deternall life is the dRom. gift of God, through lefus Christ. Yet every true Christian, that beleeves to

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he faued, and hopes to come to Heanen, must doe good workes (as the A postle faith) for neeeffarie ves, whiel

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are foure. First , that a God may bee glorified. Secondly, that thou mayeft flevuthy at Cor. selfe bihankefull for thy Redemption. 10. 31. Thirdly , that thou mayeft a make fure thine Election onto thy felfe. Fourthly, that thou mayest d vvin others , by thy holy deuotion, to thinke the better of thy Christian profession. And for

these vies wee are faid to bee God d Mat. vorkemanship, created in Christ lefu £. 16. unto good workes, and that God hath on 1/4 61

dained us to wealke in them. e Eph. 2.10.

4. Thou must not give thine Alme to impudent Vagabounds, who live is wilfull idleneffe and filthinesse, but to the Religious and honest poore, who are either licke, or foold, that the cannot worke; or fuch who worke but their worke cannot competent ly maintaine them : Seeke out those in the backe-Lanes, and relieve them But if thou meete one that afketha Almes for lefus fake , and knewe him not to bee voworthy, deny him not : for, it is better to give vnt tenne Counterfeits, than to suffe Christ to goe , in one poore Saint , war lieued. Looke not on the Perfon , give thine Almes, but vnto Christ, the partie.

2. Of the reward of Almesdeeds and good wworkes.

1. Almes are a speciall meanes to moone God in mercie to turne away his a temporall judgements from vs; a Dan. when wee by a true. Faith (that theweth it selfe by such fruits) doe re-

turne vnto him.

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2. Mercifull Almes-giners b mall b Luk. ee the Children of the Highest; and 6.35. e like God their Father, who is the Father of Mercies. They shall be e2Cor. is d Stowards, to dispose his goods; d Luk. is Hands, to distribute his Almes, 16.1. and if it be fo great an Honour, to bee he Kings Almner; how much greater it to bee the God of Heauens Almesiner?

3. When all this VVorld hall forke vs , the onely good wwerkes and ood Angels hall accompanie vs, the ne to e receive their revvard, the o-

ser to deliver their fcharge.

4. Liberalitie in Almes-deeds is ut a surest foundation, that wee Shall Pf. 91. taine in eternall life a liberall reward, 11 prough the Mercie and Mercis of Heb. 1.

thiff. Lafily, by Almes-deeds wee feede d relieue Christ in his Members; h Mat. ad h Christ at the last day will ac- 15. nowledge cur Loue, and reward vs his Mercie and then it hall appeared hat what we game to the poore,

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was notiof, but a lent unto the Lord, VV hat greater motiues can a Christian wish, to excite him to bee a liberall Almes-giuer? Thus farre of the Manner of fasting. Now followeth the End.

3. Of the Ends of Fasting.

The true Ends of Fasting, are not to merit Gods fauour, or eternall life; (for that wee haue only of the gift of God, through Christ) not to place Religion in bodily abstinence: (for fasting in it selfe is not the wrong hip of God, but an helpe to surther vs, the better is worship God.) But the true ends of Fasting are three.

First, to subdue our b flesh to the Spit: not so to weaken our bodies, a that wee are made vnsit to doe the ne cessarie duties of our calling. A god man (saith Salomon) is merciful to is Beast, Prov. 12, 10, much more to his

ovene Body?

Secondly, that wee may more de uoutly contemplate Gods d Hol VVilland feruently powre foorth or foules vnto himby prayer for as then are fome kinde of Dinels, fo there as also fome kinde of finnes, which cannot be subdued, but by Fasting ioyng onto Prayer, Mac. 17.22.

Thirdly, that by our e ferious hum

Neh : 4 Luke 2.17. 1, Cor. 7.5. e Icel 3, 18.19.

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liation, and judging of our felues, weel may escape the judgement of the Lord: not for the merit of our fasting (which is none) but for the mercy of God! who hath promifed to remoone his ludgement from vs, when wee by fafling doe vnfainedly humble our felues before him. And indeede no Childe of God ever conscionably vsed this holy Exercise, but in the end hee obtained his request at the hand of GOD: both in receiving graces which he wanted, as appeares in the examples of a Annah, b Tehofophat, c Nehe- 1 1. miah, d Dauid, e Efdras, f Hefter; as al- Sam. foin turning away ludgements. threst- Chr. 20 ned or falne vpon him: as may bee Neh. cene in the Examples of the & Ifrae d Dan. ites, the h Niniuites, ! Rehologen, k A 6. nab, Ezechias, w Manaffes. He who e Eft. caue his deare Sonne from Heaven to' Heft. he death, to ranforme vs when wee 9 were his enemies; thinkes nothing sam. oo deare on earth, to bestow vpon vs. 7.6. when wee humble our felues, being a lonah made his reconciled friends and chilren. Chrem. 12.5.7.

Thus far of the private Fast.

(ing. 21. 1 2. Chron. 32. 16. m 2. Chron. 33. 18.19.

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2. Of the publice Fast.

* Iona 3.7. 2. Chr 10.3. Etra 8.24.

b 1. S. 145. 7

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e Exed.

A Publike Fast is, when by the *Authoritie of the Magistrate, either the whole Church within his Don in'on, or some speciall Congregation (whom it concerneth) doe affemble themselues together, to performe the fore-mentioned duries of Humiliation, either for the remoouing of some publike bealamicie threatned, or alreadie inflicted vpon them; as the Sword, Inuafion, Famine, Peftstence, or other fearefull fickenesse: or elfe for the obtaining of some publique Ira b 3 Westing, for the good of the Church as to crave the affiftance of his holy Spirit, in the Election and Ordination of fit and able Pasters, e.c. or . for the tryall of Fruth, and execution of Inflice, in matters of difficultie. & great importance, &c.

14. Efde 3. -4dt.1 13.14.

When any euill is to bee remoo ued, the d Pagers are to lay open vnto the people, by the euidence of God Word, the sinnes which were the se ciall causes of that calamities call vpor them to repent, and publish vnto them the mercies of God in Christ, vpon their Repentance. The people must heare the voyce of Gods Meffor eers , with hear le forrevu for the Grassearreftly begge pardo in Christ

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and promife vnfained amendment of their life. VVhen any bleffing is to be obtained, the Pastors must lay open to the people the necessitie of that bleffing, and the goodnesse of God, who giveth fuch Graces for the good of men. The people must denously pray vnto God, for bellowing of that Grace; and that hee would bleffe his owne meanes, to his owne Glory, and the good of his Church. And when the holy Exercise is done, let euery Chriflian have a speciall care, according to a. Cor. his abilitie , to Remember the poores. 9.1; And whofoeuer (when inft occasion 10. is offered) vieth not this holy Exercife of Fasting , hee may justly fuspect, that his heart never yet felt the power of true Christianitie.

So much of Fasting. Now foloweth the Exercise of holy Feast-

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Of the Practice of Piety in Holy Feasling.

TOly Feafling , is a folemne Thanker-gining (appointed by Auhoritie) to bee rendred ynto God on ome speciall day, for some extraordinary blefings or Deliverance receive ed. Such, among the leuves, was the feast of the Passeoner, to temember to praise God for their deline-

12.13.

rance

trance out of Egypts bondage: or the Featf of Tarim , to give thankes for their delinerance from Hamans Confpiacy. Such among vs , are the fifth of August, to praise God for delivering our Gracious King from the bloody Confrience of the travterous Governer And the fifth of November, to praise God for the deliverance of the King and the vehole State, from the Popift Gunnepowieler Threason. Such Fealts are to bee celebrated by a publike rehearfull of those speciall benefits, by Printual Ffalmes, and Dances, by mu mall feafting, and fending prefents every man to his neighbour, & by gining gifts

to the poore.

But foralmuch as the benefit of ou Redemption was the greatest that Man needed from God, or that God ever be flowed vpon Man; and that the Lord Supper is left by our Redeemer , as the chiefest memoriall of our Redemption every Chainian should account the holy Supper his chiefest & joyfullest Fea in this VVorld. And feeing that asi ministreth to growthy partakers the greateff a Turance which they have d their Salvarion; foit pulleth tempora Judgements on the Bodier, & (withou repentance) eternall damnation on the Soules of them who receive it vavum rivily. Let vs fee how a Christian me best fir himselse robee a due partake

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of fo holya Feast, and to bee a wvorthie Guest at to facred a Supper.

Meditations concerning the due manner of practifing Tierie, in receiuing the holy Supper of the Lord.

Hough no man living is of him-I felfe worthy to bee a guest at so holy a Banquer; yet it pleafeth God of his grace, to accept him for a worthie 27 hell receiver, who endeuoreth to receive that holy Myfterie with that competent measure of renerence that hee hath prescribed in his VV ord.

Hee that would receive this Holy 3.4. acrament with due retierence, must onscionably performe three forts of uties: First, those which ought to be one before hee receiveth; fecondly thefe hat are to bee done in the receiune; hirdly, those that are to be done, after hat hee hath received the Sacrament. The first is called Preparation ; the feond. Meditation; the third, Action, or Practice.

Of Preparation.

That a Christian ought necessarily to prepare himfelfe, before hee pretime to be a partaker of the holy

Aa 3

Cum-

Luke

20. 35. April.

Poffeewer. Secondly, because the example Christ teacheth vs fo much : for wonf hed his Disciples feet, beforeh admitted them to eate of his Sun Signifying, how thou schouldest afide all unpureneffe of beart , and cleanneffe of life. & bee furnished Humilitie and Charitie , befored prefument to tafte of his holy Supp

Thirdly, because it is the cou of the Holy Ghoft: Let every mans mine himfelfe, and fo let him ease. And if a man, when he is to eate an earthly Prince , muft confider cently what is before him, and knife to his throat , rather than con 13.1.2 any rudeneffe : How much more of test thou to prepare thy foule thou moveft behave thy felfe will feare and reverence, when thous

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Fourthly , because it hath beene uer the practice of all Gods Saints. o vie holy preparation, before they would meddle with Dinine mysteries; Pf. 26. David would not goe neere to Gods 6. stear, till hee had first woashed kus ends in Innocencie: Much leffe ouldest thou, without due preparaon approach to the Lords Table Amelech would not give, nor David d his men would not eate the 1 Sam evv-bread, but on condition that, 21 4. cir veffels were Holy ; how much Ge mouldest then presume to eate e Lords bread, or rather the bread hich is the Lord, valeffe the vefiel of wheart bee first cleanfed by repenice? Andif the Lord required 10nah (as hee had done Moses before) Fand. ut off bis Shooes, in reverence of his plinesse, who was present in that ce; where he appeared with a word in his Hand, for the destruction his enemies : how much rather puldest thou put off all the Affections thine Earthly converfation, when eu commest neere that place, where rift appeareth to the eye of thy th, with VVounds in his hands and 19.7. e, for the redemption of his Friends? ad for this cause it is said, That Lambes VVife hath made her selfe A 2 4 readie

readie for his Marriage. Prepare there fore thy felfe, if thou wilt in this life be betrothed vnto Christ by Sacramentall Grace, or in Heauen marryed vnto Ez

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him, by eremall glory.

Fiftly, because that God hath ever fmitten with fearefull Indgements those who have prefumed to vie his holy Ordinances, without due feare and preparation. God fet a flaming Sword in a Cherubins hand, to Imite our first Parents, being defiled with finne, if they mould attempt to go into Paradife, to eate the Sacramen of the Tree of Life : Feare thou there fore to bee finitten with the Sword Gods vengeance, if thou prefumeft to goe into the Church with an impeni tent heart, to eate the Sacramento the Lord of Life, God finote scoop, d the Beth hemites, for looking irrene rently into his Arke; and killed Vzz with foddaine death, for but raf b ton ching of the Arke; and fmote Vzzia with a Leprofie, for meddling with th Priests Office, which pertained no vnto him. The feare of fuch a stroak made Exechias fo earnestly to pro ento God, that he would not for the people that wanted time to prepar themselves as they should, to eate the Paffeouer. Andit is faid, that the Lot heard Ezechiah, and healed the people Intimating, that had it not beene fi

Gen.3.

i Sam. 6. 1 Sam.

6,19. 1. Chr.

Ve.

Ezechia's prayer, the Lord had fmitten the people, for their want of due preparation. And the man who came to the Marriage Feast without his uvedding Garment , or examining of himfelfe, was examined of another, and hereupon bound hand and foot, and ast into otter darkeneffe, Matth. 22.12. And S. Paul tels the Corinthians, that or want of this preparation, in examiing and judging themselves before they lid ease the Lards Supper, God had fent z. Cor. hat fearefull fickenesse amongst 11. 30. hem; whereof some were then sicke, thers weake, and many faine a fleepe; hat is, taken away by temporall death: n fo much, that the Apostle faith. 11. 19. hat enery unworthy Receiver eates novone ludgement: temporall if hee epents, eternall if he repents not; and verf. hat in fo haynous a measure, as if hee 19. vere quiltie of the very bodie and blood fehe Lord, whereof this Sacrament is holy Signe and Seale. And Princes anish the indignitie offered to their eale, in as deepe a measure, as that thich is done to their owne Persons, shom it representeth, And how havous the guiltinesse of Christs bloud , may appeare by the mifery of the eves, euer fince they wished his blood Mat. 27 be on them and their Children. But 25. hen thou wilt fay; It were fafer to abaine from comming at all to the

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Holy

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Holy Communion. Not for GOD hath threatned to punish the wilful neglett of his Sacraments, with eterna damnation both of Body and Soule And it is the Commandement of Christ Take, eate, doe this in remembrance of me: and hee will have his Comman dement under the penalty of his Curse, obeyed. And seeing that this Sacrament was the greatest token of Christs love, which hee left at his en to his friends, whom hee loueth to the end; therefore the neglect and con tempt of this Sacrament must argu the contempt and neglect of his love, & Blond-Shedding: then which, no finn in Gods account can feeme more has nous. Nothing hinders why that mayest not come freely to the Lord Table; but because thou haddest rathe want the love of God, then leave the filthy finne. O come, but come a gue prepared for the Lords Table, feein they are bleffed, who are called to the Lambes Supper. O come, but come pre

19.9. Efficapared; because the efficacy of this S cia Eucrament is received according to th charitiæ n3 proportion of the Faith of the Rece equauer. iter fe habet rious confideration of three thing

fed pro satione fidei communicantium, Origen,

This preparation confifts in thefe

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Nam. 9.13. Heb. 2 Matth

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omnes fideles, First, of the VVorthineffe of the Sacrament, which is termed to discerne the Lords body. Secondly, of thine owine unworthinesse, which is to judge thy selfe. Thirdly, of the meanes whereby thou mayelf become a vverthy receiuer, called Communication of the Lords Body.

1. Of the wvorthine fe of the Sacrament.

THE vorthines of this Sacrament is confidered three wayes: First, by the Majesty of the Author ordaining. Secondly, by the preciousnesse of the Parts whereofit confifteth. Thirdy, by the Excellentie of the Ends for which it was ordained.

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1. Of the Author of the Sacrament.

The Author was not any Saint or Angels but our Lord lefus, the eternall Son of God: For it pertaineth to CHRIST onely under the News Testament, to inflitute a Sacrament; because hee onely can promise and performe the Grace that it fignifieth. And wee are Manh charged to beare no voyce but his in his Church. How facred should we efleeme the Ordinance that proceedeth from fo Divine an Author!

2. Of the parts of the Sacrament.

The parts of this bleffed Sacramen are three. First, the Earthly Signes & gnifving: Secondly, the Divine VVon fanctifying: Thirdly, the Heauen graces fignified:

First; the Earthly signes by Bread & VVine , 1. Cor. 11. 23, &cc. Prov. 9.6.1 number rovo, but one in vie.

Secondly, the diwine VVord, is the VVord of Christs institution pronou ced with Prayers & blefings, by a law full Minister: Heb. 5.4. Num. 16.4 1. Cor. 10. 16. The Bread and VVa non de without the VVord are nothing buts they were before: but when the VVe commeth to those Elements, then the are made a Sacrament: and God is m detrum fent with his owne Ordinance , readie to performe whatfoeuer doth promise. The Dinine words bleffing doe not change or annihila cap. 3. the a substance of the bread and vin (for if their substance did not a maine, it could bee no Sacrament but it changeth them in vie and

Eucha rittiæ faciamentű aliotů manu quam Pratimus. Tert. lib. de Coron. a Qui elt a terra panis perci-

piens vocationem Domini, non jam communis pa eft, fed Euchariftia ex duabus rebus conftans, terre Se coclefti. Iren. lab.4.cap.30. Per Sacramentum poris & fanguinis Dom. Diving efficimus confor naturæ, & tamen effe non definit fubitantia vel nat panis & vini. Gelaf.contra Entich.

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ame. For, that which was before but ommon Bread and VVine to nourish nens Bodies, is, after the ble fing delinated to an holy vie, for the feeding f the Soules of Christians, And where efore they were called but Bread and Vine; they are now called by the sme of those Holy things which they gnifie . The Body and Bloud of Christ: he better to draw our mindes from ofe our word Elements, to the Heamly Graces, which by the fight of our fibilia dies they represent to the spirituall es of our faith. Neither did Christ di-At these words , This is my Body , This y Bloud, to the Bread and VVine, t to his Disciples : as appeares by tione words going before. Take yee, eate . Neither is the Bread his Body, but nouna the same sense that the Cup is in the turam, ve Testament. viz. by a Sacramen- fed gra-Metonymie. And Marke notes plai- tiam ly, that the words, This is my ud, &c. vvere not pronounced by our ciens, miour, till after that all his Disciples Theed. d drunken of the Cuppe, Mark. 14.23. . And afterwards in respect of the urall fubflance thereof, he calles it the fruite of the Vine, which in reet of the spirituall signification ereof, he had before tearmed his ud. Verse 25. after the manner of rming all Sacraments. And Christ is vs not to make him, but to doe shu

ftus vifymbo. la cororis & fangu. nis aprellaravit, mutas. naturæ adii-Dialog. in remembrance of him; and hee bidst eate not simply his body, but his body it was then broken, and his bloud sha which S. Paul expounds to bee but the Communion of Christs body, or the Communion of his Bloud, that is, an est chuall pledge that we are partakers and bloud. And by the frequent view this Communion, Paul will have to a make a she wo of the Lords deaths hee come e from heaven, and till we as seales shall be caught up into the left.

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agre to meet him, who is the bleft Carken and life of our foules.

Thirdly, the firituall graces are like wife two ; the body of Christ, as it w with the feeling of Gods anger due Vs, erucified: and his blood, as it Was the like fort) fied for the remission our finnes. They are also in number to but in vie one, viz. whole Chri with all his benefits offered to all. given indeed to the faithfull. Thefer the three integrall parts of this ble Sacrament, the Signe, the VVord, the Grace. The Signe without t VVord, or this VVord without the Si can doe nothing: and both conjoy are unprofitable, without the Grant gnified:but all three concurring,mi an effectuall Sacrament to a von Receiper. Some receipe the out on Signe without the piritual, Gr

t 1Cer.

d1 Cor. 11.26. e Afti 3.21.0

Heb. 8. 12. 1 Mat. 24.27. s Inclus. who (as Austen faith) receirend which was the Lord. Some re- hi, non ine the Spiritual grace without the Parem www.d Signes, as the Saint-Thiefe on Domiithfull, who Dying defire it, but canot ceiue it through fome externall imtheir comfort receive beth in the ords Supper.

Christ chose Bread and VVine (raone ward fignes in this bleffed Sament: First, because they are easief all forts to attaine vnto: Secondly, teach vs, that as mans temporail life hiefly nourified by a Bread, & cheed by VVine; fo are our foules by bread Body & Bloud fuftaind and quikned the D eternall life, Christ appointed freigh ne with the Bread to bee the out-theirs. d figne in this Sacrament to teach Pfal. Drinke: So Christ is vnto cun Bread cha. 3. Exech. Some of faluation and nourifhment. Semester dly, that by seeing the facra material Vvine apart from the Bread. 6.4 16 first, that as the perfect nours show ufa. the stall VVine apart from the Bread, 6.4 16

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we hould remember how all his precious blood was spile out of his bloss body for the remission of our Sinnes. The outward Signes the Pastor gives in the Church, and thou doest eate with the Mouth of thy Body: the spiritual graching reaches from Heaven; at thou must eate it with the mouth of the Faith.

3. Of the End for which this holy & crament was ordained.

The excellent and admirable Es or Fruits, for which this bleffed San ment was ordained, are feuen.

Of the first End of the Lords Supper.

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1. To keepe Christians in a con nuall a remembrance of that propitia facrifice, which Christ, once for al fered by his Death vpon the Croffe reconcile vs vnto God, Doe this (Christ) in remembrance of mee. (faith the Apostle) b As of as yee ! eate this Bread, and drinke this Cup. doe Theww the Lords death till he a (And he faith, that by this Sacrame and the preaching of the VVord) fus Christ was fo enidently fet forth fore the eyes of the Galatians, as if he beene crucified among them : for vubole action presenteth Christs de the breaking of the bleffed Bread,

a Mat. 16.16. bi Cor 11. 26. e Gal. 3.1. Heb. 9. 26, and 10. 11. and 13. Quantidie nobis Chriftus tucifiitur.

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rucifying of his bleffed Bady; and the evering forth of the fanctified voine, he shedding of his holy Blood. Christ was once in himselfe really offered but soft as the Sacrament is celebrated, b oft is he spiritually offered by the hithfull.

cruen-Hence the Lords Supper is called a tum fapitiatory Sacrifice, , not properly or illy, but a figuratively, because it is a b If it meriall of that propitiatory facri-be vn. e which Christ offered vpon the teranje fe. And to diftinguish it from that it is M Sacrifice, the Fathers call it the boide of ubloudy Sacrifice. It is also called the then it chariff, because that the Church in " of saction offereth vnto God the fa- naturall fice of praise and thankes suing for body. If Redemption; effected by the true because it is ofonely expianorie Sacrifice of Christ fered in the Croffe. If the fight of Moabs with g facificing on his walls his owne ling of ne, to mooue his gods to referee blood, life, z.Kings 3. 27. mooued the then it iling Kings to fuch pitie, that they anai-It the affault, and raifed their fiege: leable hould the spirituall sight of God for the acher , facrificing on the Croffe fion of Heli p.as ... Chritto cum Patre & fper. fancto ficium pania & vini in hde & charitate faoctabe-Catholica offerse non cellat. Aug. 4t fid.ad Per. 1.4.19. Cum feangister hoffin dum farguis de cale n ore fidelium funditur, quid aliud quam Domi corroris in cruce immolati, ejulque langumis de e effusio designatur Can. dift. 2, de confec. cum gitut: 37. Rom. 4.17. Mat. 26.28. 3. Cor. 19.25.

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foule, mooue thee to love God thy Redeemer, and to leave fin, that could not in justice bee expiated by any means ransome?

Of the second End of the Lords Supper.

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2. To confirme our Faith : for Go by this Sacrament doth fignifie an Seale vnto vs from Heauen: that accom ding to the promife and newo couena which he hath made in Chrift, hee w truely receive into his grace and me cy all penitent beleeuers who due receive this holy Sacrament and the for the merit of the Death and Paffin of Christ, hee will as verily forgi them all their finnes, as they are ma partakers of this Sacrament. In this spect the holy Sacrament is calle The feale of the news Couenant , and mission of sinnes. In our greatest doub wee may therefore receiving this! crament, vindoubtedly fay with Sa fons Mother: If the Lord would kills be would not have received a burnt of ring, and a meat offering at our han neither would hee have shewed thofe things, nor would at this time ha told fuch things as thefe.

Ind.13

Of the third End of the Lords Supper.

3. Tobee a pledge and Symbole of a Cor. the most necre and effectuall Commu- 10: 16. mion which Christians have with 14. 16. Chrift. The Cup of bleffing, which we 23. bleffe, is it not the Communion of the Blood of Christ? The Bread which week x6xbreake, wit not the Communion of the bo- \nots. by of Chrift thatis , a most effectualle Beh. igne and pledge of our Communion 2.17. with Christ. This vnion is called a abiling in vs, b joyning to the Lord, cdoveling in our hearts : and fet forth in the unote. oly Scripture by divers Similier. Firft, fthe Vine and Branches: fecondly, of Eph.6. hed Head and Body: thirdly, of the ourbundation and building: fourthly, of owna e Loafe confected of many graines: ftly, of the Matrimonial union twixt Col. 1. fan and VVife, and fuch like. And it 18. threefold betwixt Christ and Chriians. The first is naturall, betwixt Eph. 3. it humane nature , and Christs divine 19.20. were in the person of the VVord. 10.27. he second is mysticall betwixt our Epb.s. rions absent from the Lord, and the erfon of Christ God and Man , into 1.1. ne myflicall body. The third is Celeall, betwixt our persons present with e Lord , and the person of Christ a Body glorified ; these three Con-

Bb 2

junctions

junctions depend each vpon other. For, had not our nature beene first Hypostatically vnited to the Nature of God in the second person; wee could never have beene voited to Christ in a Mysticall body. And if wee bee not in this life (though abfent) vnited to Christ by a Mysticall vnion , wee shall never have communion of Glory with him in his Heauenly presence. The myficall Communion (chiefely heere meant,) is wrought betwixt Christ and vs by the Spirit of Christ, apprehending vs : and by our Faith (Stirred up by the same Spirit) apprebending Christ againe. Both which Saint Paul doth most lively expresse; I follow after, if that I may apprehend that for vuhich also I am apprehended of Christ lefus. How can he fall away that holdeth, and is so firmely holden? This vinion hee shall best understand in his Minde, who doth most feele it in his Heart. But of all other times, this vnion is best felt, and most confirmed, when we doe duely receive the Lords Supper. For then we shall fenfibly feele our hearts knit vnto Christ, and the desires of our foules drawne by Faith and the Holy Ghoft, as by the cords of Loue, necter and necrer to his Holineffe.

From this Communion visit Christ, there followeth to the faithfull many

Phil.3.

Phil. 3.

many vnípeakeable benefits:

As first, Christ tooke by impura tion all their finnes and guiltineffe v- | 2. Cor. pon him , to fatisfie Gode hollice for 15.2. them: and hee freely gives by impuration vnto vs all his Righteouffieffe a Per.a in this life, and all his right voto eternall life when this is ended: and counteth all the good or ill that is done Matth vnto vs, as done vnto his swine per- 25.35. Con.

Secondly , there floweth from Matth. Christs nature into our nature, vnited Zach. to him , the linely Spirit and breath of 2.8. Grace, which remueth vs to a spiritual 23.24. life: and fo fanctifieth our mindes, Rom. vils, & affections, that we daily grow 27. more and more conformable to the

Image of Christ.

Thirdly, he bestoweth vpon them, all faming graces , necessary to attaine a Cor.3 eternall life; as the fenfe of Gods lone, 18, 16h.15. the affurance of our Election, with rege- gand neration, justification, and grace to doe 16. good wworkes : till wee come to line with him in his heavenly Kingdome. This should teach all true Christians to keepe themselves as the undefiled 1 Con. 8. members of Christs holy body, and to 19. beware of all uncleannesse and filthineffe: knowing that they live in Christ, or rather, that Christ lineth in them. From this vnion with Christ (fealed vnto vs by the Lords Supper) S. Paul Bb 3

draweth

draweth arguments, to withdraw the Corinthians from the pollution both of Idolatry, 1. Cor. 10.16. and Adultery, 1. Cor. 16.16.16.

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Laftly, from the former Communion twixt Christ and Christians, there flowes another Communion, twixt Christians among themselves, VVhich is also linely represented by the Sacrament of the Lords Supper; in that the whole Church beeing many doe all communicate of one Bread, in that holy action. VVee being many, are one Bread, and one Bodie, for wee are all partakers of that one Bread, that as the bread which wee eate in the Sacrament, is but one, though it be confected of many graines; fo all the Faithfull, though they be many, yet are they but one mysticall bodie vnder one Head, which is Christ. Our Saujour prayed fine times in that prayer, which hee made after his laft Supper, that his Disciples might bee one : to teach vs at once , how much this Vnitie pleafeth him. This Vnion betwixt the faithfull, is so ample, that no distance of place can part it ; fostrone, that death cannot dissolve it : so durable, that time cannot weare it out; so effectual, that it breeds a feruent loue betwixt those who never saw one anothers face. And this conjunthin of Sules is termed the conjun-

10. 10.

29. 21 23. 23 24.

1 Cor 4.13.

tion of Saint, which Christ effecteth by fixe speciall meanes. First, by gouerning them all by one, and the same holy Spirit. Secondly , by enduing them all with one and the fame Faith. Thirdly, by medding abroad his are ovene a Loue into all their hearts. Fourthly, by b regenerating them all a., by one and the fame Baptifine. Fiftly, Eph.4. by a nourishing them all with one and sice the same spirituall Food. Sixtly , by being one d quickning Head, of that one bodie of his Church, which he reconciled to God in the Body of his flef h. 1. and Hence it was , that the multitude of A. Beleeuers in the primitive . Church, were of one heart and of one foule , in truth, affestion, and compassion. And this mould teach Christians to Loue one another: feeing they are all members of the same holy & mysticall Body whereof Christ is the Head : And therefore they mould have all a Chri-Rian Sympathy , and followv-feeling to rejoyce one in anothers joy, to condole one in anothers griefe, to beare with one anothers infirmity; and mutually to release one anothers wants.

Of the fourth End of the Lords Supper.

4. To feede the foules of the Faith-

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Itus, fed corpus

full, in the affured hope of life enerlafing. For this Sacrament is a figne and pledge voto as many as hall receive the fame according to Christs Institution: that he will, according to his promife, by the vertue of his Crucified body and blood, as verily feed our foules to life Eternall: as our bodies are by Bread and VVine nourifhed to this remporall life. And to this end Christ in the action of the Sacrament, * really giveth his very Body and Blood to every faithfull Receiver. Therefore the Sacrament is called the Communion of the body and blood of the Lord. And a communication is not of things abfent , but prefent ; neither were it the Lords Supper, if the Lords body and bloud were not there. Christ is verily prefent in the Sacrament , by a double Vnion; whereof the first is spiritual, twixt Christ and the worthy Receiver. The second is Sacramentall, twixt the Body and Bloud of Chrift, and the ourward fignes in the Sacrament. The formeris in quo wrought by meanes that the fame holy

paffus eit ac rafurrexit. Concludo realiter, hoc eft, verè nobis in coena dari Chrifti corpus, ut fit animis nottris in cibum falutarem. Cal.in Com.in 1. Cer.11. ber.35. l Cor. 10 16, a Quod fe nobis communicat, id fic ar-cana spiritus sancti virtute qua res locorum distancia se junctas, ac procul diffiras, non modo aggregare, sed coadunare in unum posest. Calv. in 1. Cor. 11.25.

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Spirit, dwelling in Christ and in the faithfull, as members vitte Christ their Head, corpus and partakers of all the Graves, Holines and greenall Glory which is in him, as ni) aci fure and as verily as they heare the overds of the premise, and are partakers haufts of the outward Signes of the holy Sacrament. Hence it is , that the will of ve & Chrift is a true Chriftians vill : and Chrifte the Christians life is Christ woho lineth & in him, Gal. 2. 20. If you looke to the Chrithings that are united, this Vnion is effentiall: If to the truth of this Vinon, ic, Hil. it is reall. If to the manner how it is lib 3. de wrought, it is Spirituall. It is not our lam Faith, that makes the Body and Bloud corpus of CHRIST to bee present, but the Spirit of Christ dwelling in him and corpori vs. Our faith doth but receive and apply vnto our foules, those heavenly graces which are offered in this Sacra- ejus ment.

The other, being the Sacramentall union, is not a Physicall or Locall, but a biritual conjunction of the earthly fignes, which are Bread and VVine, with the heavenly Graces, which are the Body and Blond of Christ in the act of receiving: as if by a mutuall relation they were but one and the fame thing. Hence it is, that in the

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fame * inftant of time that the worth Cor Receiver eateth with his mouth the pus no Bread and VVine of the Lord; he eater cum also with the mouth of his Faith, th pape very Body and Blood of Christ. Not the OMES A Christ is brought downe from Hes id off. uen to the Sacrament, but that the ho fimul loco, ly Spirit, by the Sacrament, lifts w fed his mind vnto Chrift; not by any local dus mutation, but by a denout affection: fo deft. fimal that in the holy b contemplation tempo Faith, he is at that prefent which Christ and Christ with him. And thus belee a Quur corna uing and meditating how Christ his cœlebody was crucified, and his preciou ftisfit blood med for the remission of his minia finnes, and the reconciliation of his dum en foule vnto God : his Soule is hereby Chrimore effectually fed in the affirrance of dum in eternall Life, then Bread and VVine cœlo maner can nourish his body to his remporal tem a life. There must bee therefore of nenobis recipi. ceffitie in the Sacrament , both the Caloutward fignes to be wifibly feen pen in z. Cor. with the eyes of the body, and the Body 11: as and Blood of Christ, to be Spiritual bFidem differened with the Eye of faith. But the in Coelum, &ceum in terris muquam prefentem te auifti. Ang. Epi.3. ad Voluf. Fidem guum dico, no intelligo quamlibet opinionem , fed fiduciam , qu quum audis panem tefferam elle corporis Chrifti, no dubitas impleti a Domino quod verba fonant, corpu quod sequequam cernis, spirituale effe tibi alimentum, arque ex Christi carne vivificum in nos per spiritum diffundi. Calb. Blad. Eph. 1.24.

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orme how the Holy Ghoff makes the ody of Christ, being absent from vs in lace, to be prefent with vs by our vion, S. Paul tearmes a great Myfterie; ich as our vnderstanding cannot forthily comprehend. The Sacranentall Bread and VVine therfore are ot bare fignifying fignes , but fuch as therewith Christ doth indeede exhiit and give to every wvorthy Receiver, not onely his Divine vertue and offiscie, but also his very Body and Blood; nos sverily as hee gaue to his Disciples demum he Holy Ghoft, by the figne of his fared Breath ; or Health to the difeafed, Chriti by the Word of his mouth, or touch of his bonis and or garment. And the apprehension co. by Faith is more forcible, then polethe exquisitest comprehension of Chris Sense or Reason. To conclude this from point : the holy Sacrament is that obtine-Bleffed Bread , which beeing eaten, mus. opened the eyes of the a Emau-Obtinites , that they kneve Christ. This pop is that Lordty Cup, by which b vie are tantum all made to drinke into one fpirit: This is quum that Rocke flowing with Hony, that nobis fattum fuite victimam credimus : fed dum in nobis habitat, dum ejus fumus membra, ex carne ejus, dum in unam denique & vitam & lubitantiam (ut ita lo-quar) cum iplo coalefcimus. Calbin. ili. Luke 24.30. 31. a Luk.24.30.31. b 1, Cor. 12.13. c 1. Sam,14.27.

remineth

d Ind. 7

et Kin. Num. 15.35.

32.35.

bread.

remueth the fainting spirits of every true landban, that taftes it with the mouth of Faith : This is that d Barle Loafe , which sumbling from about ftrikes downe the Tents of the Madianires, of infernall darkeneffe. Elia r Pf.78 Angelicall . Cake and water prefer 24. 25. ued him forty dayes in Horeb ; and Manna (Angels food) fed the Ifraelise g Joh 6 forty yeeres in the VVilderneffe : but this is that & true Bread of life, and heauenly Manna, which if wee shall duely eate, will nourish our Soules for ever vnto life heremall. How faculd then our foules make vnto Christ that request from a spirituall defire, which the Capemaires did from a Carnall motion? i Lord, enermore gine vs thin

The fift end of the Lords Supper.

2. To bee an affured pledge unto us of our Resurrettion. The Resurrection of a Christian istwofold: first, the a friritual Resurrection of our soules, in 4.5. 12 this life, from the death of finne, called the first Resurrection : because that by the trumper-voice of Christ, in the preaching of the Gospel, we are raised from the death of finne, to the life of grace: b Bleffed and holy is hee (faith S.

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lolin) who hash part in the first resurre dion: for on fuch , the fecome death bath reporter. The Lords Supper is both a neane and a pledge vnto vs of this spiritual and first Refurrection. 4 He that Sacraeateth me, ouen he finalline by me. And baptif then are we fir Gueffs to " fis ar the Tar me as ble with Christ, when like Lax arms pell we are railed from the death of fin to Salur. newweffe oflife.

The much of this first refurrection ments will appeare by the motion where- Domiwith they are internally moued: for vici if, when thou are moued to the duties corpoof Religion, and practice of Piety, wite. thy heart answereth with Samuel, Here deg. I am, freake, Lord, for thy Sernant heat peccareth. And with David, O God, my heart torum is ready. And with Paul, Lord, what methis will thou have me to da? Then furely, d 106.6 thou art raifed from the death of fin, "ist. and haft thy part in the first Resurre- 12.1. tion:but if thou remained ignorant of a Sa the true grounds of religion, and findest in thy selfe a kinde of secret loa- 108. thing of the exercises thereof. & must sales be drawne, as it were against thy will, 2,000 to doe the workes of Piety, &c. then 3.1. fure, thou halt but a name that theu liueft, but thou art dead , as Chrift told the Angell of the Church of Sardis, and thy foule is but as falt, to keepe thy body from flinking.

Secondly, the corporall refurre-

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aion of our bodies at the last day which is called the fecond refurredtion which freeth vs from the first death Hee that exteth my fleft , and drinker Hinc my blood, hath eternallife, and I vui pania raife him at the last day. For this Sacra ment a fignifieth and sealeth vnto vs that Christ dyed and rose againe for va minan. and that his b flesh quickneth and non rifbeth vs vnto eternall life, and tha (ymbo-therefore our bodies shall furely be a rerailed to eternall life at the last day, furredio- For feeing our head is rifen , all the members of the body shall likewife Con. furely rife againe. For how can those Nec 1. 16. 6 bodies, which (being the vveapons of Righteousnesse, Rom. 16. 13. Templer Caro of the Holy Ghoft , I. COT. 6. 19. and non in (efected members of Chrift) have beene e fed in ver and nourifhed with the Body & Bloud of the Lord of life, but bee raifed vp statice againe at the last day? And this is the cause that the bodies of the Saints. being dead, are fo reverently buried Cre. mand laid to fleepe in the Lord. And lob. 10.14. Et quis est propria caro verbi cunda viviheantis . Synod. Bph. de recta fide ad Keginas. Vivificat 1, ratione meriti obedientia quia Christi caro pro credentibus oblata fuic in facrificium: a, ratione copulationis noffræ cum Christe; quia non poffumus m Deum vita fontem pertingere, nifi carne illa Chrifti mediante, & quatenus caroi illi quafi membra fumus infiti. Caro non prodelt, Ichis 6.63. 1. Carnalis opinio non conveniens cum mysterio manducationis carqis Christi. c Quomodo negant carnem capacem elle reforrectionis, que languine & corporeChristi putritur? Iren.hb.4. cap. 34 d Ifa 26.19.20. sheir

their buriall places are termed thedbeds and dormitories of the Saints. The Reprobates shall arise at the last day, but by the Almighty power of Christ, as hee is Indge, bringing them as Malefactors out of the Gaole , to receive their fentence; and defermed execution: but the Elect shall rife by vertue of Christs Refurrection, & of the Communion which they have with him, as with their Head, And his refigrection is the d cause and affurance of ours. The d Chri-Resurrection of Christ, is a Christians surreparticular faith : and Resorrection of aio in the dead, is the childe of Gods chiefelt qua confidence. Therefore Christians in the inniti-Primitive Church, were wont to fa-tur, lute one another in the Morning with thefe phrases, The Lord is rifen; and the refurother would answer; True, the Lord is rifen, indeed.

on the state of th

The fixt end of the Lords Supper.

6. To feale unto us the affurance of e- elle wertafting life. Oh what more withed thum or loued, then life? or what doe all eriam men naturally more, either feare or Pagaul abhorre the death? Yet is this first death tefurnorhing, if it be compared with the fe- reaide cond death, neither is this life any vero, thing worth, in comparison of the life pro-Fides eft Christianorum. Ang. lib. 10. cin. Fanit.cap. 19. Tota fiducia Chriftianorum elt refurrettio mortvotum. Ter. Ith. g. de refier. Carn. Qunium tereibilinm terribilidimum mort, Arif.

rectionis fideinffor est. Mortub st.

to come. If therefore thou defire a bee affired of cternall life, prepar thy felfe to bee a worthy Receiver of this bleffed Sacrament. For our Sation affireth vs. That if any man case of the

Bread, bee Challing for ever ! and the Bread that I vill give , is my fleft wwhich I will give for the life of the V Vorld. He therefore who duely eaten of this boly Sacrament, may truly fay, not onely, Credo uitam aternam, I be leeve the life everlating: but alfo, Ed witam aservane, Leate life enerlafting And indeed this is the true tree of life which God hath planted in the mid deft of the Paratife of the Church : An whereof hee hath promised to gia enery one that overcometh, to eate. An this Tree of Life, by infinite degree excelleth the Tree of Life that grew is the Paradife of Eden: for that hath h toote in the Earth , this from Heaven that gave but life to the body, this to the foule; that did but preferre the life of the living, thu restoreth life to the dead. The leaves of this trees head

-4.

eate of this Sacrament! at least, once onery moneth taste a new of this renewing fruite, which Christ hath prepared for vs at his Table to heale

the Nations of beleguers, and it yeelds every Moneth a news manner of fruit, which noursbeth them to life everlafling. Oh, bleffed are thy who often

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our infirmities, and to confirme our electe of life enerlatting.

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Of the fewenth end of the Lords Supper.

7. To binde all Christians, as it Milites vere , by an oath of fidelitie, to ferue mento he one onely true God; and to admit erant no other propiniatory Sacrifice for finnes, su obbut that one reall facrifice which by his fricti. death Christ once fuffred, and by which adprahe finimed the Sacrifice of the Lave, foli and effected eternall Redemption, and impe-Rightesufneffe for all beleeuers. And ratori fo to remaine for ever a publike marke tatem of profession , to distinguish Christians & obefrom all Sects and falfe religion. tiam. And feeing that in the Maffe there is a strange Christ adored, not he that was borne of the Virgin Marie: but one that is made of a VVafer Cake: and that the offring vp of this Breaden god, is thrust vpon the Church, as a propitiatory facrifice for the quicke and the dead: all true Christians, vpon the danger of wilfull periury, before the Lord Chiefe Instice of Heauen and Earth, are to deteft the Maffe, as the Idoll of Indignation , which is most derogatorie to the all-sufficient VVorld-fauing merits of Christs death and passion. For by receiving the Sacrament of the Lords Supper,

wee all fweare, that all real Sacrifices are ended by our Lords death : and that his Body and Blood once crucified and med, is the perpetual foode, and nourithment of our foules.

2. Hove to consider thine ovene unwvorthineffe.

Man shall best perceine his owne A waverthinesse, by examining his life, according to the tenne Commandements of Almighty God. Search therefore what duties thou half omirted, and what vices thou haft committed, contrary to enery one of the Commandements:remembring, that without repentance and Gods mercy in Gal. 1. Chrift, the Curfe of God, containing all the miferies of this life, and everlafling torments in Hell fire when this is ended, is due to the breach of the least of Gods Commandements, And having taken a due furrey both of thy furs and miseries , retire to some secret place, and there putting thy felfe in the fight of the Indge, as a guilty malefatter, flanding at the Barre to receive his fentence, bowing thy kneed to the earth, fimiting thy breft with thy fifts, and bedewing thy obsekes with thy teares, confesse thy finnes, and humbly aske him mercy and for-

Deut. 27.26. forguenesse, in these or the like words.

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An humble confession of sinner , to be made unto God before the receiung of the holy Com-27714111011

O GOD and heavenly Father when I confider the goodnesse which thou haft ever thewed vnto mee : and Zukis the wickednesse which I have committed against heaven and against thee, I am afhamed of my felfe, and confution feemes to couer my face as a The vaile : for which of thy Commande-mande-mandements have I not transgressed O Lord, ment. I fland here guiltie of the breach of all Dent. 6 thy holy Lawes : for the lone of my Man. heart hath not so intirely cleaved vn- 12. 37. to thy Majestie, as to vaine and earth- 38. ly things: I have not feared thy Judge- 14 ments . to déterre me from fin , nor Pfalm. trusted to thy promises , to keepe me Pfal 38 from doubting of my temporall , or s from despairing of mine eternall flate. The I have made the rule of thy divine mande worthip to be what my minde thought ment. fit, not what thy Word preferibed: finding my heart more prone to remem- Manh. ber my bleffed Sauiour in a painted pi- 11 9 Gal 3

commandement. Phil.2. io. Beel. 4. 17. confesse and falle frearing.

hold him crucified in his VVord an The 3. Sacraments, after his owne ordinance Where I mould never vie thy Nam (whereat all knees doe bovo) but with religious reverence, nor any part of the worship, without due preparation and zeale : I have blafphemoufly abused Aing thy holy name , to raf h and cufforms Ter. 5.2 ry oathes; year, I have vied oathes by Here thy facred name, as falle covers of m the rall filthy fins. And I have bin prefent thy service oft-times, more for cen mony, then conscience, and to please me more then to please thee, my gracion God, *

The 4 -mos mande-ARI 10. 10. 1. Cor. 16.2.

Where I mould fanctifie thy Sa bath Day , by being present at the blike exercises of the Church , and meditating prinately on the VV and VVorkes of God, and by vifin the ficke , and releening of my por brethren : alas . Thaue thought the holy Exercises a burden, because the hindred my vaine forts: yea, I ha fpent many of thy Sabbaths in min owne prophane pleasures, without beit present at any part of thy dinine vie (hip. a

a Here by Where I should have given all d confesse the tras reverence to my Naturall, Ecclefia

on the Subbath, and thy leaning the holy exercise, us to sporting or feasting. b The 5 commandem I Thef. 5.13. Gal. 4.15.

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to thy

sall and Politike Parents, I have not thewed that measure of duty and affection tomy Parents, which their care and kindneffe hath deserved. I have not had thy Ministers in such singular loue for their truorkes fake , as I ought, but I have raunted at their zeale, and pared them, because they reproued me juffly: And have carried my felfe concompruously against thy Magistrates Here and Ministers, though I knew that it confesses thine Ordinance, that I should bee o-bedreuce bedient vnto them. a

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b Where I fould be a flow to Paworath , and d ready to forgine offences, wint nd not fuffer the Sun to goe dovine v- Heri on my verath, but to doe good for enill, Magiusing my very enemies for thy fake : I. Mr. las, for one forry word, have burft out ferr, or open rage and harbouring thoughts brie 6 of mischiefe in my heart, I have pre- Comferred to feede on mine oven malice, mande-

tather the to ease of thy boly Supper. f VVhere I hould keepe my minde 19. 11. rom all filtby lufts , and my body from deph.4 Il uncleannesse: O Lord. I have defi- Mark. ed both , and made my heart a Cage 5. 34. fall impure thoughs, and my minde confesse very Seize of the vncleane spirit. Year the bahe remedy which thou (Lord) haft limes rdained for incontinency , could not f thou haft beene any way the easile of my man death unjuftly, or cruelly, f The 7 Commandement, 1 Theff. .3. Ce. Rem. 6.13.

CC 3

containe.

a Here confesse TURE Godthy fecres polls-

containe mee within the bounds Chaftities for by doaring on Beaut whose ground is but dust, Satan ha bewitched my flesh to lust after stran flefh, a b VVhere I mould have lived

tions, formicstion or adulto. -7, if Satan bath fo farre premai 'cd ouer thee. Commande me nt. Eph. 4. 13. Luke 6 34.35. 35. c Here then Is baft fecresty Aslne, or open b reb.

uprightnes, giving every man his di being contented with mine owne flate, und living confcionably in a lavofull calling, mould bee ready (cording to mine abilitie) to lenda giue vnto the poore: Oh Lord. I ha by oppression, extertion, bribes, cand b The \$ tion, and other indirect dealing, vn pretence of my Calling and Office robbed and purloyned from my low Christians: yea, I have recein and fuffered Christ, where I was t fled, many a time, in his poore me Leb. 25 bers, to frand hungery, cold, and na at my doore, and hungery, cold and ked, to goe away succourlesse, ask came: and when the leannesse of cheekes pleaded pittie, the hardne of my heart would frew no com fion. c d VVhere I mould have maded

hed any thing or science to speake the truth in fin baft detained from any father-leffe childe that which is & right, d The 9. commandement. Zach. 8. 26. Mar. 10. 1 Cor. 13. 7. Matt. 1.18.19, Pfal. 50. 20. P.

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unde Beauti tan h I Stra lived his do owne lyinn eady /s lenda d. Ih , card d of recent wast and na ld and

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citie without any falsehood, prudently judging aright, and charitably a Hero confirming all things in the best parts if then and should have defended the good haft bename and credit of my neighbour; alas beder (vile wretch that I am) I have belyed red the and flandered my fellow-brother, and meighas foone as I heard an ill report , I or not made my rongue the instrument of the Joken Divell, to blazon that abroad vnto the others, before I knew the truth of it clere my felfe. I was fo farre from fpea- his inking a good ovord , in defence of his morency good name; that it tickled my heart in those fecret to heare one that I enuied, to mast bee taxed with fuch a blemish , theres. though I knew that otherwise the Tit. 1. graces of God fained in him in abun-12. dant measure. I made jefts of officious, and advantage of permicious lies: herein shevving my selfe a right Creian , rather then an vpright Chrifian .

And laftly (O Lord) where I The 10 mould have refled fully contented with comthat portion which thy Majestic ment. thought meetest to bestow vpon mee Heb. 13 in this pilgrimage: and rejoyce in ano- Tim there good as in mine ovene: alas, my 6.6. greedy lusting after this neighbours haufe, and that neighbours Land; yea fecretly withing fuch a man dead, that I might have his living or office;

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coueting rather those things which thou halt bestowed on another, cath then beeing thankefull for that whi shou haft given vnto my falfe. Th I, O Lord, who am a comell fin and fold under finne , have transgre all thy holy and fpirituall Commer dements, from the first to the last from the greatest vato the least; at here I stand guilty before thy ludge ment feat, of all the breaches of all th lawes, and therefore lyable toth Curfe , and to all the miferies th Juffice can powre forth upon curfed a creature. And whither tha I goe for deliverance from this mile ry? Angels bluth at my rebellion, an will not helpe mee : Men are guil ty of the like mansgression, and can not helpe themselves. Shall I the despaire with Cain , or make away my felfe with ludas? No, Lord : fo that were but to end the miserie of this life, and to begin the endleff torments of Hell : I will rather ap peale to thy Throne of Grace , whe mercy raigner to pardon abounding finnes , and out of the depth of my miferier, I will cry with David, for the depth of thy mercies : Though the Spouldest kill mee with afflictions , you will I, like lob , put my truft in the Though thou houldest drowne me in the sea of thy displeasure, with love

Heb.4

Pfal. 130. 1.

ret will I carch fuch hold on thy mery, that I will be taken up dead, clafing her with both my hands . And hough thou trouldest cast me into he bowels of Hell , as Tonas into the ally of the V Plate : yet from thence vould I cry vnto thee ; O God the Faher of Heaven, O lefus Christ the Redeeer of the VVorld, O Holy Ghoft my fanifier, three per fons and one evernall God, and feeing the goodnesse of thine. wine nature first mooned thee to end thine onely begotten Sonne to dye or my finnes , that by his death I night bee reconciled to thy Majestie: reject nor nove my penitent Soule, tho beeing displeased with her seife or finne, defireth to returne to ferue. ndplease thee in newnesseoflife: and ach from Heaven thy helping hand faue mee thy poore fernant, who m (like Peter) ready to finke in the a of my finnes and milery . Wath rvay the multitude of my fins, with he merits of that blood , which I beeue that thou haft fo abundantly ed for penitent finners.

inches in

And now that I am to receive this ay the bleffed Sacrament of thy pretous Body and Blood. O Lord, I befeech thee, let thy holy Spirit, by the Sacrament, feale vnto my foule, that by the Merits of thy Death and Passion, all

Cc 5

my fins are fo freely and fully remit ted and forginen , that the curses and judgements which my finnes hau deferued, may neuer have povver e ther to confound mee in this life , or to condemne mee in the world which to come: for my fledfaft faith is, th thou hast dyed for my finnes , and rifen a gains for my justification ; This I be leeue , O Lord , belpe mine unbeleeft vvorke in me likewise, I befeed thee, an anfained Repentance, that may heartily ber vaile my former fins and loath them, and ferue thee hence forth in newones of life, &cgreater mes fure of holy denotion. And let my foul never forget the infinite lone of for Soveete a Saujour, that hath laid down his life to redeeme fo vile a finner. And grant , Lord , that having received thefe feales and pledges of my comm nien with thee, thou mayest heceford fo dwell by thy Spirit in mee, and If line by Faith in thee , that I may care fully walke all the dayes of my life godlinesse and Pierie towards thee, an in Christian Lone and Charitie toward all my Neighbours; that living in the feare, I may dye in thy favour, & after dearb, be made partaker of eternall life through lefus Christ my Lord & one ly Saujour, Amen.

Rom.

Of the meaner-whereby thou mayest become a vvorthy

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Hefe Meaner are duries of tyvo I forts; the former, respecting God; the latter our Neighbour. Those which respect God , are three: first , found Knowledge : secondly , true Faith: thirdly , unfained Repentance. That which respecteth our Neighbour is but one, fincere Charitie.

z. Of the found knowledge requifite in a wvorthy Communicant.

Sound knowledge is a fanttified vn- Heb. derstanding of the first Principles of Religion . As first, of the Trinitie of Persons in the Vnirie of the Godhead. Secondly, of the Creation of Man , and by Fall. Thirdly, of the Curfe and miferie due to 13.29. finne. Fourthly, of the natures and Offices of Christ, and redemption by faith in his death , especially by the dostrine of the Sacraments , Sealing the Same wnto vi. For,as an house cannot be built, volefle the foundation be first laid; no more can Religion stand, vnlesse it be first grounded vpon the certaine knownletge of Gods VVord. Secondly, if vvee know not Gods will, we can

neither

neither beleeue nor doe the same. For as worldly businesse cannot bee done but by them who have skill therein, fo without knowledge men must bee much more ignorant in divine and Spinitual matters. And yet in temporall things a man may doe much more by light of nature : But in religious myfleries, the more wee relye vpon naturall reason , the further vvee are from compreheding fpiritual truth. Which discouers the fearefull estate of those who receive without knowledge, and the more fearefull estate of those Ta fors, who minister voto them without Carechizing.

Rom.

2. Of fincere Faith, required to make a wwarthy Communicant.

Sincere faith , is not a bare know-

Iam: 3.19. Heb. ledge of the Scriptures, and first grounds of Religion, (for that Dinels and Reprobates have in an excellent measure, and doe beleeve it, and tremble,) but a true per vusion as of all those things, vuhasifeever the Lord hath revealed in his Vierd: so also a particular application unto 2 mans over the Soule, of all the promises of mercy vuhich God wath made in Christ to all belowing sinners: And consequently, that Christ & all his morries do belong unto him as vuolt as so any other. For first, if wee

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4.11.

have not the righteoufnesse of Faith, the Sacrament fealer nothing vitto vss & every manin the Lordy Supper recesneth fo much as he beleeveth. Secondly, because that without Fath wee communicating on Earth, cannot apprehend Christ in Housen: For as he 3,17. dovelleth in us by Faith, fo by faith we must likewise eate him. Thirdly, because that without faith vve cannot be Beb. perfevaded in our confeiences that 13.6. our receiving is acceptable vnto God. 4.23.

3. Of unfained repentance requifice for a

True Repentance is an holy change of 17a. the Minde, wehen open the feeling fight \$5.7. of Gods mercie, and of a mans owne 33.1. mifery, her turneth from all his knowne Aff. and fecret finnes, to ferne God in holineffe, 26.29. and righteoufneffe all the rest of his dayer. 3.19. For as hee that is glutted with mease, Luk s is not apt to cate bread: To hee that is 14-75 ftuffed with finnes , is not fit to re- 3.14. ceine Chrift. And a conscience defiled with wilfull filthineffe, makes the vie of all holy things unholy voto vs. Our facrificed spotlesse Passeouer cannot be eaten with the fovere leaven of malice and wickednes , faith Paul 1. Cor. 5.8. Neither can the old bottles of our corrupt and impure consciences retaine the nevy wine of Christs pre-

cious

cious blood, as our Saujour faith. Mark. 2,22. VVee must therfore truly repent, if we will be worthy partakers.

7. The dutie to be performed in refpest of our Neighbour, is Charitie.

M 41.

Charitie is a hearty forgining of others woho have offended us , and after reconciliation an out word unfained testifying of the invuard affections of our hearts, by gestures, words and deeds, as oft as ove meete, and occasion is offered. For first without love to our neighbour , no facrifice is acceptable vnto God. Secondly, because one chiefe end wherefore the Lords Supper Was ordained, is, to confirme Christians loue one towards another. Thirdly, no man can affire himselfe that his ovone sinner are forgiven of God, if his heart canot yeeld to forgive the faults of men that have offended him. Thus farre of the first fort of duties, which wee are to performe before vvee come to the Lords Table, called Preparation.

13. 14. 34.35. Mat. 6.12. 14.15. Mat.

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2. Of the second fort of duties, which a vvorthy Communicant is to performe at the recoining of the Lords Supper, called Meditations.

His Exercise of Spirituall Meditations, confifts in divers points.

First, when the Sermon is ended, and the Banques of the Lords Supper begins to be celebrated, meditate with thy elfe how thou art inuited by Christ to 12. Pet. bee a Gueft at his holy Table, and how .. ouingly hee inuiteth thee : Hoe, every 1/2. me that thirfleth , come y to the vusers of life, &c. Come, buy wine and tilke, voithout money, and without rice, eateye that which is good, let your Gule delight it felfe in fatneffe. Take ye, Mat. ate ye: thu u my body, which was 37.28 broken for you; drinke ye all of this: for C. this is my blood which was shed for the remission of your fint. VV hat greater honour can be vouchfafed, than to be admitted to fit at the Lords evene Table? What better fare can be affoorded, then to feede of the Lords owne body and blood? If David thought it 19.33. to bee the greatest fanour that hee could new vnto good Barzillai, for all the kindnesse that hee shevved vnto him in his troubles, to offer him, that hee should feede writh him at hmovene Table in Ierufalem; how much

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greater fauour ought we to account it. when Christ dortrindeed feed vs in the Church at his ovune Table, and that writh his avene most holy Body and Blood?

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Gen. 12.5.

2. As Abraham, when hee went up to the Mount , to facrifice Iface his Sonne, left his fernants beneath in the valley; so when thou commest to the Spiritual Sacrifice of the Lords Supper, lay aside all earthly thoughts and cogitations: that thou mayelf wholly contemplate of Christ, and offer vp.thy Soule vnto him, who facrificed both

his Soule and Body for thee.

3. Meditate with thy felfe , how precious and venerable is the Body & Blood of the Sound of God, who is the Ruler of heanen and earth: the Lord at whose becke the Angels tremble and by whom both the quicke and dead mall bee judged at the last day, & thou among the rest. And how that it is he, who having bun crucified for thy finnes, offereth now to bee recei ued by faith into thy foule. On the o ther fide, confider how finfull a cres ture thouart:how altogether vnwor thy of fo holy a Gueft , how ill defer uing to tast of such secred food , ha uing beene senceived in filthineffe , and vuallowing ener fince in the myred Iniquitie ; bearing the Name of Christian, but doing the workes of

the Diuell: adoring Christ with an Aue Rex in thy mouth , but firting Haile Oather in his face , and crucifying him | King. anew with thy graceleffe actions.

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Fourthly, ponder then, with what face dareff thou offer to rouch fo holy a body with fuch defiled hands? Or to drinke fuch precions Blood with fo evul & lying mouth, or to lodge fo leffed a Gueffin fo vncleane a ffable? For if the Beth hemites were flaine, for but looking irreverently into the Arke of the Old Testament , what judement mayest thou justly expect, who with fuch impure eyes and heart, irt come to fee and receive the Arke f the Novo Testament , in which Cal. welleth att the fulneffe of the Godhead 2.39. odily?

If Vaza for but touching (though 2.54. not without zeale) the Arke of the 6.7. Couenant , was firicken with Sudden eath, what stronge of Dinine Indgesent mayeff thou not feare, that fo idely, with uncleane hands, deeft refirme to handle the Arke of the ernall Testament , where are hid all Treasures of VVisedome, and Knovvdee?

If John Baptiffe (the holyeft Man hat was borne of a VVoman)thought imselfe vnevorthy to beare his Mat. ones, O Lord , how vnvvorthy is 3.11, ach a prophane weretch, as thou art, to

Dd

eate

eate his holy flesh, and to drinke his

precious blood ?

If the bleised Aposse Saint Peter, seeing but a glymse of Christ Almighty power, thought himselfe vnovorthy to stand in the same boate with him; how unvorthy art thou to sit with Christ at the same table, where thou mayest behold the infinitenesse of his Grace and Mercy displayed?

If the Conturion thought that the roofe of his house was not worthy to harbour so Diuine a Guest, what roome can there bee fit under thy Ribber, for

Christ Holine fe to dwell in?

If the Blood-issued sicke VVoman feared to touch the Hemme of his garment; how shouldest thou tremble to eate his flesh, and to drinke his All-

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bealing blood?

Yet if thou comment humbly, in Faith, Repentance, & Charitie, abhorting thy finnes past, & purposing vnfaynedly to amend thy life henceforth, let not thy former fins affright thee; for they shall neuer bee laid vnto thy charge: and this. Sacrament shall seale vnto thy soule, that all thy sinnes & the judgements due vnto them, are fully pardoned, & cleane washed away by the Blood of Christ. For this Sacrament was not ordained for them who are perfect, but to helpe pensions finners vnto perfection. Christ came

Mat. 3.8. came , not to call the righteous , but fin- Mat. ners to repentance: And hee faith, That 12 .13 the vulntle needs not a Physician , but Mat. they that are ficke. Theje hath Christ called, and when they came, them hath hee cuer helped. VVitneffe the whole Gospell , which testifieth , that not one Sinner, who came to Christ for mercy , went euer avvay without his errant. Bathe thou likewife thy ficke Soule in this Fountaine of Christs Blood; and doubtleffe, according to his promife, Zach, 13.1. thou malt bee healed of all thy finnes & uncleameffe. Not finners therefore , but they who are vovvilling to repent of their finnes are debarred from this Sacra-

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Fiftly, meditate, that Christleft this Sacrament vnto vs , as the chiefe Token and Pledge of his Loue: not when we would have made him a King, John, 6. 15. (which might have feemed a requitall of Kindnesse) but when ludas and the High priests vvere conspiring his Death, (therefore vyholy of his meere fauour.) When Naran would flew David how entirely the poore man loved his sheepe that was killed by the rich man : Hee gaue ber (faith he) to ease of his ovene morfels and of his ovene cup to drinke, 2. Samuel 12, 3, 7 And must not then the love of Christ to his

Dd 2

Church

Church be unspeakeable, when hee gives her his or one flerb to esse, and his owne klood to drinke, for her spirituall and eternall nourithment? If then there bee any love in thine heatt, take the Cuppe of faluation into thy hand, &c pledge lus loue againe, Pfal. 116.11.

Sixtly , when the Minister beginneth the holy confectation of the Sacrament, then lay afide all praying, reading, and all other cogitations whatfoeuer:and fettle thy meditations onely upon those holy actions & rites which according to Christs institution, are vied in and about the holy Sacraments: For it hath pleafed GOD (co fidering our weakenefie) to appoint those Rites as meanes , the better to lift vp our minds to the ferious contemplation of his heavenly Graces.

VV hen therefore thou feeft the Minister putting apast Bread and VVin on the Lards Table , and confecrating them by Prayers, and the rehearfall of Christs Inflitution , to bee a holy Sacra ment of the bleffed Body and Blood of Christ, then meditate, how God the Father, of his meere loue to makinde for apart and fealed his mely begotte Some, to be the Allfufficient medies, & onely Mediatour, to redeeme vs from finne, and to reconcile vs to his grace and to bring vs to his glory.

VVbe thou feelt the Minister break

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the Bread; being bleffed, thou must meditate, that less Christ, the eternall Sonne of God vvas put to death, and his bleffed Soule and Body (with the sense of Gods anger) broken as under for thy sinnes, as verily, as thou now seeff the holy Sacrament to bee broken before thine eyes, and with all call to minde the hainousnesse of sinnes, and the greatnesse of Gods hatted against the same; seeing Gods Institute could not be satisfied, but by such a Sacrifice.

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VVhen the Minister hath bleffed & Matt. broken the Sacrament, and is addreffing himfelfe to distribute it; then meditate, That the King (who is the Master of the Feast) stands at the Table to fee his Gueffs; and looketh vpon thee, whether thou haft on thee thy V Veda ling garment. Thinke alfo , that all pred he holy a sayels that attend upon the ding Elect in the Church, and v doe define gar o behold the celebration of those boly Righ offeries , doe observe thy reverence real ind behaviour : Let thy foule thereore, whileft the Minister bringeth true he Sacrament vnto thee , offer this or Hely the like thort Soliloquie vnto Christ.

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red many, but neuer diddeft thou meete with a more miserable Patient: for I am more leprous than Gehazi, more uncleane than Magdalene, more blinde in Soule, than Barrimeus was in Body; for I have lived all this while, and never feene the true light of thy VVerd: My foule runnes with a greater fluxe of finne, than was the Hemoriffe iffue of blood. Mephibosheth Was not more lame to goe, than my Scule is to walke after thee in love. beams Arme was not more vehitered to ftrike the Prophet, than my hand is maymed to releene the poore. Cure mee, O Lord, and thou halt doe as great a vvorke as in curing them 2 2 2 2 2 all. And though I have all their finnes and fores, yet Lord, fo aboundant is thy grace, fo great is thy skill, that if then weilt, thou canst with a word, forgine the one, and heale the other: And why mould I doubt of n, of ft, althy good will, when to faue mee, will cost thee novy but one louing fmile, who diddeft thevy thy felfe fo vvilling to redeeme mee, though it mould coft thee all thy heart blood; and novy offerest so graciously vnto OU mee the affired pledge of my re-, I bedemption by thy blood : who am 1, 0'2, 53. Lord God ? and what is my merit, that 7.11. hitthou hast bought mee with so deare a the price? It is meerely thy mercy : and I, cu-O Lord, Dd. red

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pleafed the riches of thy grace, for the better firengthning of my weekenelle; to feale thy mercy vnto me, by thy vifible figne, as well as by thy vifible Word; in all thankefull humility my Soule speakes wnto thee with the bleffed Virgin: Behold , the handman of 1.38. the Lard, be it unto me according to thy Apoc. Word. Knocke thou , Lord, by thy 3.10. Word and Sacraments, at the doore of 18, 33 my Heart, and Lwill , like the Publican, with both my fifts knocke at my breft, as fast as I can, that thou mayeft enter in And if the doore will not openfait enough , breake it open, O Lord, by thine Almightic power, and then enter in , and dvvell there for euer , that I may have caufe with Za- Luk. chens , to acknowledge , that this day Caluation is come into mine boufe. cast out of mee whatsever shall bee offentiue vnto thee : for I religne the vyhole possession of my heart vnto thy facted Maiestie, intreating that I may not line henceforth , but that thou mayest line in mee , freshe in me, walke in mee , and foro course me by thy Spirit, that nothing may bee pleasing vato mee, but that which is acceptable vnto thee : That finishing my courle in the life of Grace; I may afterward ime with thee for ener in the Kingdome of glory. Grant this, 0 Lord lefts , for the merits of the Dd

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death & bloodhedding, Amen.

When the Minister bringeth tow ards thee the Bread , thus bleffed an broken , and offering it vnto the bids thee, Take, eate, &c. then me ditate, that Christ himfelfe commet vnto thee, and both offereth , and gi ueth indeede vnto thy faith , his ver body and bloud, with all the merits of hi death and passion, to feede thy foul vnto eternall Life: as furely as the Mi nister offereth and giveth the outwar fignes that feede thy body vnto thi temporall life. The bread of the Lord i given by the Minister , but the Brea which is the Lord , is given by Chris himfelfe.

Sacramentuin requirit facram mentem.

VVhen thou takest the bread at the Ministers hand to eate it, then round vp thy foule to apprehed Christ by faith and to apply his merits to heale th miferies. Imbrace him as fweetly with thy Faith in the Sacrament, as ener Si meen hugged him with his armer in hi Suvadling clouts.

As thou eatest the Bread, imagin that thou feeft Christ hanging upon the Croffe , and by his vnspeakeable to ments, fully fatisfying Gods Iuftin for thy finnes : and ftriue to bee as we rily partaker of the spiritual grace, of the Elementall fignes. For, the Tru is not absent from the signe, neithe doth Christ deceme, when hee faith 71

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This is my body : but he giveth himfelfe indeed to every foule that fpiritually eceives him by faith. For as ours is the fame supper which Christ adminitred: fo is the fame (brift verily preent at his own Supper, not by any Pa-

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all i transubflantiation , but by a facta-ichrift sentall participation: wherby he dothicals of ruly feed the faithfull vnto eternall his bofe : not by comming downe out of the esne vnto thee, but by lifting thee vp figne rom the earth vnto him. According body, o that old faying ; Surfum corda, Lift because p your hearts: And , where the car- this affe is, thither well the Eagels refort, ment latt. 24.28. 100 45 Insti-

VV hen thou feeft the VVine brought nto thee apart from the Bread, then emember, that the blood of lefus Chrift ly to fivas as verily separated from his odie vpon the Croffe, for the remif- fo to on , of thy finnes : And that this is comhe feale of the nevy Couenant, Which leate

itual graces that they represent. O by the fignes, to saw our mindes to the graces fignified. So Buchymius a Mar. 19. Non dinit dominus, Hace funt figna coreris mei, fed Hoc eft corpus meum. Oportet er go, on ad naturam corum , que propofita funt afpicere, ad ad ipforum virtutem & gratiam. Non bos corpus uod videris manducaturi eftis , & bibituri illum nguinem quem fulnri funt, qui me crucifigant. Saramentum aliquid vobis commendans. Spiritualiter stellectum vivificabit vos. August, in Plalm. peaking in the person of Chrift. The Disciples did not ate Christ corporally and substantially to the first In litutions no more also we in the veiteration of the fame mpper.

God

tuted

God hath made, to forgive all the finne of all penitent finners that beleeve in the meries of his blood-shedding. For the VVine is not a Sacrament of Christs blow contained in his veiner; but as it was she out of his body vpon the Crosse for the remission of the fine of all that be

26. 28. leeue in him.

As thou drinkest the VVine, & po wrest it out of the Cup into thy Sa macke; meditate and beleeve, that b the merits of that Blood, which Chris med vpon the Croffe , all thy finne are as verily forgiuen , as thou haft nor drunke this Sacramentall VVine, & haft it in thy flomacke. And in the inflant of drinking , fettle thy Medits tion vpon Christ, as hee hanged vpos the Croffe; as if like Mary and John thou diddeft fee him nayled, and hi blood running do wine bis bleffed fide, ou of that gaftly wound, which the Spea made in his imocent Heart; withing th mouth clozed to his fide, that thou mighteff receive that precious Blood, be fore it fell to the dufty earth : And ye the astuall drinking of that reall blos

fin of with thy mouth . Would bee nothing erral fo * effectuall, as this Sacramental drin king of that blood spiritually by Faith

appropriated to the drinking of the real blood, doubtlege loba & Mary would have made meanes to ha drank te; but lohn afcribes the virtue to beleening the

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For one of the Souldiers might have drunke that, and beene still a Reprobate, but who some drinketh it spiritually by faith in the Sacrament, shall surely have the Remission of his sinnes,

and Life enerlasting,

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As thou feelest the Sacramentall VVine which thou haft drunke, vvarming thy colde fromacke : So endea-pour to feele the Holy Ghoft cherishing thy soule in the joyfull affurance of he forgiveneffe of all thy finnes, by he merits of the blood of Christ. And to this end, God gineth enery faithfull oule, together with the Sacramentall lood, the Holy Ghoft to drinke. Wee are all made to drinke into one Spirit. And to ift vp thy minde from the contemlation of Christ, as he was crucified pon the Crosse, to consider how he Rom. ow fits in glory at the righthand of his 8.34. ather, making intercession for thee, 11. y presenting to his Father the unva- Heb. able merits of his death , which hee 9.24. ace suffred for thee, to appeale his uffice for the finnes which thou doft aily commit against him.

After thou hast eaten and drunke of the Bread & Vvine, labour that a those Suramentall signes doe turne of the nourishment of thy Bady, and by the digestion of heate become one with thy substance: so by the operation of Faith and the Holy Ghost, thou

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mayest become one with Christ, and Christ with thee: and so mayest feels thy Communion with Christ confirmed, and increase daily more and more That as it is impossible to separate the Bread & VV ine digested into the blood and substance of thy body: so it makes more unpossible to part Christman thy Soule, or thy Soule from Christ.

Laftly, as the Bread of the Sacn ment, though confected of man Graines, yet makes but one Bread: must thou remember, that though the faithfull are many; yet are they but one mysticall bodie, whereof Christian And therefore thou must low every Christian as thy selfe, and

member of thy bodie.

Thus farre of the duties to be done at the receiving of the holy Sact ment, called Meditation.

3. Of the duties which we are to pe forme after recessing of the holy Communion, called Action or Practice.

The dutie which wee are to pe forme after the receiving of the Lords Supper, is called Aftion or put thice: without which all the rest to minister vnto vs no comfort.

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of duties: first, such as we are to performe in the Church: or else after that we are gone home. wee are gone home.

Those that vvee are to performe in he Church , are either feuerall from our ovvne foules, or elfe, iountly with

he Congregation.

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The severall duties which thou bust performe from thine ovvne oule, are three: First, thou must bee refull (that foralmuch as Christ Sanda welleth in thee, therefore) to enter-fancte ine him in a cleane heart and with & fanare affections: for , the most Holy will Pfal. ee holy with the Holy; for if lofeph of 18.26. trimathea, when hee had begged of ilate his dead bodie, to burie it, rapped it in soveete odours, and fine men , and laid it in a nev v Tombe; w much more mouldest thou lodge rist in a nevu Heart , and perfume s Roomes with the odoriferous Inofe of Prayers , and all Pure affe ions? If God required Mofes to onide a Pot of Pure Gold to keepe e Manna that fell in the wilderffe : vvhat a pure heart houldest ou prouide to receive this dine Manna, that is come downe from auen?

And as thou camelt forrowing, Lut. ke lofeph and Mary, fo feeke Christ 2.46. the Temple , fo now having there, und him in the middest of his

VVora

Wird and Sacrament, be carefull with toy to carry him home with thee, as they did.

Luk. 15.16. And if the man that found but his lost theepe, reiogced so much, how can thou, having found the Saniour of the VVorld, but rejoyce much more?

Secondly, thou must offer the facer fice of a prinare Thanker-giving vnit God for his mestimable grace and mercy: for as this action is common vnro the vvhole Church : fo is it ap plyed particularly to enery one of the faithfull in the Church, and for the particular mercy, every foule mu ioyfully offer vp a particular Sacrific of Thanks-gining! For if the VVife-ma reioyced fo much when they faw th Starre vyhich conducted them vni Christ, and worshipped him so de nounly, when hee lay a babe in the manger, and offered vnto him the Gold, Myrrh , and Frankincenfe ; ho much more mouldst thou reiove now, that thou haft both feene & m ceived this Sacrament, which guidet the Soule vnto him where he fittetha the right hand of his Father in glory? An thither lifting vp thy heart, adon him, and offer vp vnto him the Ga of a pure Faith , the Myrrh of a morti fied heart , and this or the like found Incense of Prayer, and Thankes giving.

A Praye

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A Prayer to bee faid after the receiving of the Communion.

VV Hat hall I render vnto thee (O bleffed Sauiour) for all these blefings, which thou haft fo graciously beflowed vpon my Soule? How can I sufficiently thanke thee , when I can carce expresse them ? VVhere thou mightest have made me a Beast, thou madest mee a Man after thine ovene mage: When by finne. I had loft both hine Image, and my felfe; thou didft enew in mee thine Image by thy spirit, and diddest redeeme my Soule y thy blood againe: and now thou half uen vnto mee thy Seale & pledge f my Redemption; nay, thou haff given ny felfe vnto mee. O bleffed Redeemer; Oh , what an inestimable treasure of ches , and overflowing Fountaine of race hath hee got, who hath gained hee! No man ever touched thee by uth , but thou diddest heale him by race: for thou art the Author of Salsine of the ficke, the life of the nicke, and the refurrection of the dead. emed it a finall matter vnto thee to pon fo vilea creature as I am; but that ou wouldest enter thy selfe into my ule, there to preferue, nourish, and

Ec

cherish mee vnto life euerlasting?

If the carkasse of the dead Propher L.Ki. could reviue a dead man that touched 13.21. it, how much more shall the living bodie of the Lord of all Prophets quicker the faithfull, in whose heart her dwelleth ? And if thou wilt raise my bodie at the last day out of the dust how much more wilt thou now revin my Soule, which thou haft fanctified with thy fpirit , and purified with the blood? O Lord, what could I more de fire, or what couldest thou more be flow vpon mee, then to give me the Body for meate, thy Blood for drinke & to lay downe thy Soule for the price of my redemption? Thou Lord endureds the paine, and I doe reap the profit: I received pardon; and tho diddeft beare the punisment. Thy tear the were my Bath, thy would my weak and the iniuftice done to thee, satisfie yet for the indgement which was due to mee. Thus by thy Birth, thou art be ad come my Brother; by thy Death, make Ransome; by thy Mercie, my Revision mand by thy Sacrament, my nouris yet ment. O divine food! by which the same of the somes of men are transformed in my the somes of God, so that mans nature

dyeth; and Gods nature liveth, an when ruleth in vs. Indeed, all creatures wortes tai dred, that the Creator would beeing of closed nine Moneths in the Virgin nit

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Wombe, (though her wombe being, replenimed with the holy Ghost, was more splendid then the Starry Firmament.) But that thou houldest thus humble thy felfe to dvvell for ever in my Heart, which thou foundest more uncleane then a dung-hill, it is able to make all the Creatures in Heauen and Earth to fland amazed. But feeing t is thy free grace and meere pleaare thus to enter & to dvvell in my heart, I would to God that I ad fo pure a heart as my heart ould wish, to entertaine thee. tho is fit to entertaine Christ ? or ord who, though inuited, would not chare that thy feete, then prefume to fit with the the thee at thy Table? Though I want read a pure heart for thee to devel in, she wanting to wash thy blessed feet, the ad to lament my filthy sinner. And a beit I cannot veepe so many teares may suffice to veash thy holy Feete, with the thede Blood enough to cleanse dimmy sinfull soule. And I am fully (O manuford) assured, that all the daintie fare, who, though inuited, would not natu Lord) affured, that all the daintie fare, awherewith the distainfull Pharisee enwortertained thee at his table, did not for ceim ach please thee, as those teares which irgio nitet Mary powred under the Table. Ee 2

that

that my head where a fountaine of teares,

that feeing I can by no meanes yeeld Sufficient thankes for thy love to mee; yet I might by continuall teares, testific my love vnto thee. And though no man is worthy of foinfinite a graces yet this is my comfort, that he is vyorthy , wwhom thou in favour accounteft worthy. And feeing that now of thy meere grace thou haft counted mee (among others thy chosen) worthy of this vnfpeakeable fauour, & fealed by thy Sacrament the affurance of thy loue, and the forgiveneffe of my fins: O Lord , confirme thy fauour vnto thy Seruant, aud fay of mee as I faac did of lacob; I have bleffed him , therefore hee And that I may fay shall bee bleffed. vnto thee with Dauid; Thou, O Lord, hast bleffed my soule, and made it thy boufe, & it shall bee bleffed for euer. And seeing it pleased thee to blesse the house of Obed Edom, & all his houshold, whileft the Arke of the Lord remained in bu house, I doubt not but thou wilt much more bleffe my foule and bodie, and all that doe belong vnto me, now that it hath pleased thy Maiestie, of thine ovene good will, to enter under my roofe, and to dvvell for ever in my poore Corrage. Bleffe me . O Lord , fo that my finnes may wholly bee remited by thy blood, my conscience fandified by thy Spirit, my minde en-

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Cen. 27.33.

1 Chr.

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lightned by thy Truth , my heart guided by thy Spirit, and my will in all things subdued to thy bleffed will and pleafure. Bleffe mee vvith all graces which I want, and increase in mee those good gifts, which thou hast already beflowed vpon mee. And feeing that I hold thee not by the Armes, as lacob, wrefiling without mee; but inwardly dwelling by Faith within mee; &c. furely, Lord , I will never let thee goe, except thou bleffe mee , and give mee a nevo name, a nevo heart , a nevo firit, and strength by the power of God to prevaile over sinne and Satan. befeech thee, O Lord, defire not to depart from mee, as thou diddeft from lacob; because the day breaketh, and thy grace beginneth to dawne and appeare. But I from my foule, humbly with the Emauites entreate thee , O fweete lefus , to abide with mee , because it dravveth towvard night. For the night of temptation, the night of tribulation , yea, my last long night of death approacheth: O bleffed Samour, flay with mee therefore now and for euer. And if thy presence goe not home with mee, carmee nove from hence. Goe with mee, and line with mee, and let neither death nor life separate mee from Drive mee from my felfe, dravo me vnto thee. Let me be Ee 3

ficke,

fice , but found in thee , and in my weakenesse let thy strength appeare. Let mee seeme as dead, that thou alone mayeft bee feene to line in mee , fo that all my members may bee but Instruments to act thy motions. Set mee as a Seale upon thine Heart, and let thy zeale bee fettled vpon mine, that I may bee out of love with all , that I may bee onely in loue with thee. And grant , O Lord, that as thou novy vouchfafest mee this fauour, to sit at thy Table to receive this Sacrament in thy House of grace, so I may hereafter through thy mercy, bee received to eate and drinke at thy Table in thy Kingdome of glory. And for thy mercy, I doe here with the foure Beafts, and foure and twentie Elders, cast my selfe downe before thy Throne of Grace, acknowledging that it is thou that hast redeemed mee with thy blood, & that faluation commeth onely from thee. And therefore unto thee I doe yeeld all praise, and glory, and wissedome, and thankes, and bonour, and power, and might, and maieffy, O my Lord, and my

Thirdly, feeing Christ hath facrificed himselfe for thee: (and all that thou canst give is too little) therefore thou must offer thy selfe to bee a

God, for euermore, Amen.

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Apoc. 5. 9. Apoc. 7.10. 21.22. in

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towing, holy, and acceptable sacrifice Rom.

unto God; by serving him in righteous and holines all thy dayes.

Thus Tertullian vvitnesseth, that in his time, a Christian was knowned from another man, onely by the holines and uprightnes of his life.

2. Of the duties which wee are
to doe after the Communion
jointly with the Congregation.

The duries to bee performed jointly with the Church, are three. Pirft, publike Thakef-giving both by Prayers, and i finging of Psalmes: thus Christ himselfe & his Apostles did. Secondly, loyning with the Church, in giving (every man according to his abilitie) towards the reliefe of the poore. This was the manner of the Primitue Churches, to make Collections and characteristics to the poore Christians. 1. Co. 16.1. Rom. the reliefe of the poore Christians. 17.25.

copiosiores sunt & volunt, pro arbitrio quisque suo quod visum est contribuit, & quod ita colligitar, apud præpositum deponitur: atque inde ille opiculatur populis & viduis. & qui proprer morbum aut aliquam aliam causam egent, &c. Instin. Martyr, Apel. 2.

Ec 4

Thirdly.

Thirdly, when thankes and praise is ended; then with all reuerence to stad vp, and to receive the blessing of God, by the mouth of his Minister, & to receive it as if thou diddest heare God himselfe pronouncing it vnto the from heaven. For by p their blessing God doth blesse his people.

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Thus farre of the duties to bee practi-

zed in the Church.

The duties which thou art to pra-Etise after that thou art departed home, are three. First, to observe diligently, whether thou hast truly receined Christ in the Sacrament. V Vhich thou mayest thus easily perceive; for feeing his flesh is meate indeede, and his blood is drinke indeede, and that hee is fo full of grace, that no man ever touched him by Faith , but hee received vertue from him; it cannot possibly bee, that if thou haft eaten his flem, or drunke his blood, burthou thalt receiue grace and power, to bee cleanfed from thy finnes and filthinesse. For if the Hemorife that did but touch his garment , had her bloody iffue that continued fo long, forthwith stanched: how much more will the blood dy iffue of thy sinne bee stanched, if thou then half truely eaten and drunke the very flesh and blood of Christ? But if thy iffue still runneth. thou mayest justly suspect thou has

p Luera est pietatis nomine

facere fumprum. Tert. Apo. adu. Cent.

C4.39. Num. 6.13. 27. Ioh.6.

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Secondly, feeing thou haft now reconciled thy felfe to God, and renewved thy couenant, and vovved nevvnesse & amendment of life: thou must therefore haue a speciall care, that thou doft not yeeld to commit thy former finnes any more: knowing that the uncleane fpirit, if euer he can get into Mat. thy Soule againe, after that it is forept 12.24. and garnished, hee will enter forcible possession, with seven other divels vvorfe than himselfe: so that the end of that man shall bee viorfe than his beginning. Bee yee not therefore like the . Pet. Dog that returnes to his womit , or the 1,22. washed Sow that weallowveth in the mire againe. And returne not to thy malice, like to the Adder, who laying aside her poison while the drinkes, takes it vp againe, when the hath done, when either the Dinell or thy flesh hall offer to tempt & mooue thee to relapse into thy former sinnes: answer them as the Spouse doth in the Canticles, I have put off my coat (of my Cant. former corruption) hove shall I put it 5. 3. on? I have washed my feete, how shall

Lastly, if ever thou hast found either ioy or comfort in receiving the Heb. holy Sacrament, let it appeare by the 1.9. eager desire of receiving it often againe.

For the body of Christ, as it was an-

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ointed with the Oyle of gladnes about h fellowes; fo doth it yeeld a foveeter fa nour than all the Oyntments of the world: The fragrant smell whereof al lureth all foules, who have once tafted the syveetnesse thereof, ever after m defire oftner to tafte thereof agains Because of the Sauour of thy good Oym. ments therefore doe the Virgins love the O tafte therefore , and often fee hour good the Lord is, faith Dauid. This is the Commandement of Christ himselfe, De this in remembrance of mee, & in cioins this , thou halt thew thy felfe ber mindfull and thankefull, for his death For, as oft as yee shall eate this bread, and drinke this cup yee shall sheve the Lords death untill hee come. And let this be Chrithe chiefe end, whereunto both the Iti correceiving & living tendeth: that the mayft bee a holy Christian, Zealous of good voorkes, purged from finne, to line foberly, righteoufly , or godly in this prefent world; that thou mayeft be acceptable to God, profitable to thy brethren, & confortable to thine ovene foule.

Thus farre of the manner of glorifying riftiæ God in thy life.

percipere non laudo nes reprehendo. Omnibus Dominicu diebus communicandom fuadeo & hortor, fi mens fine affectu pescandi fit, Ang. (vel potius Genadius) lib. de Ecel dogm.cap . 53. Tit. 2.12,14.

Novv followeth the Practice of Picty, in glorifying God in the time of fick-neffe, and when thou art called to die in the Lord.

A S soone as thou perceivest thy selfe to bee visited with any sickenesse.

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1. That mifery commeth not forth of leb the dust, neither doth affliction spring out of the earth. fickeneffe comes not by hap or chance (as the Thiliftins fup- 1. Sa. posed, that their Mice & Emroydes came) but from mans wickednesse, which as parkles breaketh out. Man fuf- Lam. fereth (faith leremie) for his finnes . Pooles 3.39. (faith Danid) by reason of their transgressions, and because of their iniquitie, are afflicted. As therefore Salomon aduileth a man to carry himselfe towards an earthly prince , If the Spirit of him that ruleth , rife up against thee, 10.4. leave not thy place , for gentlenesse pacifieth great sinnes: so counsell I thee to deale with the Prince of Princes. If the Spirit of him that ruleth Heave & Earth, rife vp against thee, let not thy heart despaire; for repentance pacibeth great Sinnes. And vulsofoeuer re- 2 Chr. turneth in his affliction to the Lord God of 15.4. Ifrael, and feekes him, bee will bee found of him.

2. Shut

Matt. 6. 6. Pfal. 4. 4. Lam. 3.14. Iosh.

7.16.

Uc.

2. Shut too thy Chamber dore, Examine thine owne heart upon thy bed, fearch & trie thy wwayer. Search as digently for the capitall finne, as loshed did for Aean, till thou findest it. For albeit God, when hee beginneth a chasten his Children, hath respect a all their finnes; yet, when his angeri incensed, hee chiefely taketh occasion to chasten, and enter with them into judgement, for some one grieuous finne, wherein they have lived, with

out Repentance.

3. VVhen thou haft thus confidered all thy finnes, put thy felfe before the Iudgement Seat of God, as a Felon of Murtherer, standing at the Barre of an earthly Judge; and with griefe and forrovv of heart confesse vnto God, all thy knowne finnes, especially thy capitall offences, wherewith God is chiefly displeased. Lay them open with all the circumstaces of the Time Place, and Manner hovy they were committed, as may most serve to aggrauate the hainoufieffe of thy finnes. and to they the contrition of thy heart for the same. Lift vp thine hand, and acknowledge thy felfe before the righteous Judge of Heauen and earth, guiltie of eternall death and damnstion, for those thy haynous finnes & transgressions. And having thus Accufed and ludged thy felfe, cast downe thy

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thy felfe before the Foote-stoole of his Throne of Grace; affuring thy Pfal. elfe, that what soeuer the Kings of Ifael bee , yet the God of Ifrael is a mercifull God : And crie vnto him, from a penitent and faithfull heart, for mercie and forgiuenesse, as eagerly. & earnestly, as ever thou knevvest a Maefactor being to receive his fentence. crying vnto the ludge for fauour & pardon; wovving amendment of life. and (by the affiftance of his grace) neuer to commit the like finne any more. All which thou mayest doe, in these or the like vvords.

Heb. 1 . K .

A Trayer when one begins to be ficke.

Most Righteous Iudge, yet in Icfus Christ, my gracious Father: I wretched finner doe heere returne vnto thee (though driven with paine and sickenesse) like the prodigall Childes With vvant & hunger. I acknowledge, that this ficknesse and paine comes not by blinde Chance, or Fortune, but by thy Divine providence, and specialt appointment. It is the stroake of thy heaty hand, which my finnes have iu- 106.3. fily deferued; and the things that I fea- Hared, are novo fallen upon mee: Yet I doe bak. well perceive, that in worath thou re- 3.2. membrest mercy; when I consider, how

many

many and how hainous are my finnes, and how few and easie are thy corre-thions. Thou mightest have strucken mee with some fearefull and sudden death, whereby I should not have had either time or space to have called upon thee for grace and mercy; and so I should have perished in my sinnes, and have beene for ever condemned in Hell.

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But thou, O Lord, vifiteft mee with fuch a fatherly chastisement, as thou vieft to vifit thy dearest Children, whom thou best louest; giving mee (by this fickenesse) both warning & time to repent, and fue vnto thee for grace and pardon. I take not therefore, O Lord, this thy visitation, as any figne of thy wrath or hatred; but as an affured pleage and token of thy fanour and louing kindnesse, whereby thou doest with thy temporall Judgements draw mee to sudge my felfe, and to repent of my wicked life, that I should not bee condemned with the godleffe and ynpenitent world. For thy holy VVord affures mee, that whom thou lonest, thou thus chastenest; & , that thou Scourgest every Some that thou receivests: That if I endure thy chastening , thou offerest thy selfe unto mee, as unto a Sonne; & that all that continue in finne, and yet escape writhout correction (whereof all

1. Cor.

Heb.11

C. 7.

thy Children are partakers) are Bastards, onor Sones and that thou chafteneft mee for my profit, that I may bee a partaker of thy holynesse. O Lord, how full of goodneffe is thy Nature, that haft dealt with mee so graciously in the time of my health and prosperitie? and now being provoked by my finnes & vnthankefulnesse, hast such Fatherly and profitable ends, in inflicting vpon me this

ficknesse and correction?

I confesse, Lord, that thou doest inflly afflict my Bodie with ficknesse; for my Soule was ficke before of long prosperitie, and surfeited with ease, peace, plentie, and fulneffe of Bread: And now, O Lord, I lamet & mourne | Ezec for my finnes; I acknowledge my wickednesse, and mine iniquities are alvoayes in thy fight. Oh, what a wretched finner am I; wid of all goodnesse by Nature, and full of euill, by finfull Custome! Oh, what a world of sinne haue I committed against thee; whileft thy long fufferance expected my conversion, and thy bleffings wooed me to repentance! Yet . O my God, feeing it is thy propertie more to refpect the goodnesse of thine owne nature, then the deferts of finners: I befeech thee, O Father, for thy Sonne lefus Christ his fake, and fer he merits of that All-fauing Death which he hath voluntarily fuffered!

Pfal. \$1. I. Verl. ...

P fal.

25.7.

Hofes 14.4.

for all which beleeve in him ; Han by mercie upon mee, according to the mul titude of thy mercses : Turne thy fac arvay from my finnes, and blot out a mine iniquities : Caft mee not out of the presence , neither reward mee according to my deserts. For if thou doest reies mee, vyho will receive mee? or vyh will fuccour mee, if thou doeft forfal me? But thou , O Lord, art the helper the helpeleffe, and in thee the fatherle findeth mercy: For though my finne be exceeding great, yet thy mercy, Lord , farre exceedeth them all: ne thet can I commit fo many, as th grace can remit & pardon. VVal therefore, O Christ, my sinnes wit the vertue of thy precious blood, e pecially those finnes, which from penitent heart I have confessed vnt

thee: but chiefely, O Lord, for Chri

mee once againe. O mercifull Media

tour , vnto thy Father : for though

there bee nothing in thee that ca

please him; yet I know; that in the

and for thy fake, hee is well pleafe

* Heere mame that fin. moft treubleth thy com-Grence.

his fake forgine mee. * And feein that of thy love thou diddeft la downe thy life for my ransome, whe I was thine enemy : Oh, faue now th price of thine owne Blood, when shall cost thee but a fmile vpon mer of a gracious appearance in thy Fa thers fight, in my behalfe. Recond

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Han with all whom thou accepteft and fac remooue this ficknesse from mee, and a restore, mee to my former health afth gaine; that I may live longer, to set orth thy glory; & to bee a comfort me; and procure to my felfe a more ettled affurance of that heavenly ineritance which thou haft prepared or mee. And then , Lord , thou halt fee how religiously and vvisely I hall redeeme the time, which heretoore I have so lewdly and prophanely pent. And to the end that I may the boner & the easier bee delivered rom this paine & ficknesse; direct nee, O Lord, I befeech thee, by thy biuine Prouidence, to fuch a Phylician nd helper, as that (by thy blefings pon thy meanes) I may recouer my ormer health and welfare againe. And good Lord) vouchfafe, that as thou aft fent this ficheneffe vnto mee , fo hon vvouldest likevvise bee pleased ofend thy Holy Spirit into my heart, therby this present sicknesse may be inclified vnto mee: that I may vie it thy Schoole , wherein I may learne know the greatnesse of my misery, nd the riches of thy mercie: that I pay be fo bumbled at the one, that I spaire not of the other: & that I may renounce all confidence of helpe in

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10.13.

my felfe, or in any other creature, that I may onely put the whole rest of my faluation in thy all-fufficient merits. And forafmuch as thou knowest. Lord, how weak a vessell I am, full of frailtie and imperfections; & that by nature I am angry and froward vnder enery crosse and affliction. O Lord, who art the giver of all good gifts; arme mee with patience to endure the bleffed will and pleafure; and of the mercie lay no more vpon mee, then shall be able to endure and fuffer. Giue me grace to behaue my felfe in all patience, loue, and meekeneffe, vnto those that shall come and visit me; that I may thankefully receive, & vvillingly embrace all good counfels & confolations from them: And that they may likewife fee in mee fuch good Example of Parience, and heare from mee fuch godly Lessons of Comfort, as may be Arguments of Christian Faith and Profession, & inftruction vnto them, how to behave themselves, when it shall pleafe thee to visit them with the like affliction or ficknes. I know, O Lord, I haue deserved to die; & I desire not longer to live, then to amend my wicked life . & in some better measure to set forththy glory. Therefore, O Father . if it be thy bleffed will , restore mee to health again, & grant mee? ire. of

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longer life. But if thou haft, according to thine eternal Decree, appointed by this ficknesse to call for mee out of this transitory life; I refigne my felfe into thy hands , and holy plea- Pfat. fure ; thy bleffed will be done whether it bee by life or by death. Onely I befeech thee of thy mercy forgine mee all my finnes, and prepare my poore Soule, that by a true faith, and infained repentance, thee may be readie against the time that thou shalt call for her out of my ficke and finfull PGI. body. O heavenly Father, vvo art the 65.2. hearer of prayers, heare thou in Heauen 39.8. this my prayer, & in this extremitie grant mee these requests, not for any vvorthinese that is in mee, but for the merits of thy beloued Sonne lefus, my onely Sauiour and Mediatour; for whole fake thou haft promised to heare'vs, and to graunt what soener uvee shall aske of thee in his Name. In his Name therefore . & in his owne vvords I conclude this my vnperfect prayer, faying; Our Father which art in Heaven, erc.

Hauing thus reconciled thy felfe vnto God in Christ:

1. Let thy next care bee to fet thy boufe in order, as Ifay aduited King Eze- 1fa. chias; making thy last VVilland Tefta- 38.1. ment (if it be not already made.)

Ff

If it

If it bee made, then perufe it, confirme it; and for avoiding all doubt and contention, publish it before VVitneffe: that (if God call for the out of this life) it may stand in force and vinalterable, as thy last VVill an Testament; and so deliver it locked fealed up in some Boxe, to the keeping of a faithfull friend, in the presence of honest vitnesser.

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2. But in making thy Testamentake a religious Diumes aduice, he to bestove thy benenolence; and some honest Larryers counsell to contribute.

it according to Lavv.

Dispatch this, before thy sickned doth encrease, and thy memory deay; least otherwise thy Testame prooue a Dotement, and so bee and ther mans Fancie, rather then the VVill.

3. To prevent many incommend to the

discretion two things:

r. If God have bleffed thee with a competent flate of VVealth, maked VVillin thy health time: It will neith put thee further from thy goods, a haften thee fooner to thy death; but will be a greater eafe to thy minds freeing thee from a great trouble, withou shalt have most need of quit For when thy house is set in orde thou shalt bee better enabled to set

Soule in order , and to dispose of thy ourney towards God.

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2. If thou haft Children, give to eery one of them a portion, according o thine abilitie, in thy life time; that hy life may feeme an eafe, & not a pake vnto them : yet fo give, as that by Children may bee still beholding into thee, & not thou vnto them. But f thou keep all in thy hands whileft hou livest, they may thanke death, & ot thee, for the portion that thou eauest them. If thou hast no Chilren, & the Lord hath bleft thee with great portion of the goods of this Vorld; and if thou meanest to estow them vpon any charitable or ious vies , put not ouer that good worke to the trust of others ; seeing hou feelt how most of other mens Executors prooue almost Executioners: And if friends be so vnfaithfull in a nanslife; how much greater cause aft thou to distrust their fidelitie afer thy death?

Lamentable experience sheweth, now many dead mens VVills have of Cal. ate either beene quite concealed, vtter- 3:17. y ouerthroune, or by Cauils and 9.25. Quirkes of Law frustrated , or altered: 2.Cor. thereas by the Lave of God, the VVill Ecel. of the dead mould not bee violated, 11.14. out all his godly intetions conscionably Kom.

. Cor. 4.5. Aft. 7.13. 32.

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performed & fulfilled, as in the figh of God, who, in the day of the Refun rection, will be a just ludge, both of the quicke and dead. And if any thing thould hap in his VVill to be ambiguous or doubtfull, it should be a construed;a it might come neerest to the honou of God, and the honest intention of the Testator. But let the vengeance due n fuch vnchristian deeds, light on the cienda Actors that doe them; not on the King dome wherein they are fuffered to be done. And let other Rich men be virum. warned by fuch vuretched example not to * marry their mindes to the Money; as they that will doe no en fide că with their goods, till death divorces Confidering therefore th them. mortneffe of thine owne life, and th fi. f. ad uncertainety of others just dealing after I. ubi. thy death , in these minft dayes ; le feet. te mee aduife thee (whom God ha bleffed with abilitie, and an inter Irimo. to doe good) to become , in thy hi time, thine ovene Administrator; ma thine ovene hands thine Executors, a Aurum thine owne eyes thy Ouer-feers; can thy Lanthorne to give her light before thee, and not behind thee: give God the glorie, & thou halt receive of him,

mam. Aug. Foelix quem faciunt aliena pericula cu com, Gal.6.9. Mat.10.42. Mat.9.41. Mat.25. Lug 14.14. 0 18. 22.1. Cor. 15.18. Apor. 14.13.

due time, the revvard, which of his grace and mercie he hath promised to thy good workes.

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4. Having thus fet thy House and Soule in order (if the determined number of thy dayes bee not expired) God will either haue mercie vpon thee, and fay, Spare him (O killing Ma- 10b (adie) that hee goe not downe into the 33.24. Pit; for I have received a reconciliation: Or elle his Fatherly prouidence will direct thee to fuch a Physician , and to 20,7 fuch meanes, as that by his blefing vp- 2. Ki. on their endeuours, thou shalt recover, 5.7.8. and be restored to thy former health 10h.7. againe. But in any wife, take heed that 7. thou, nor none for thee, fend vnto Sorcerers, VVizards , Charmers, Or In-1. Kt. chanters, for helpe : for this yvere 1,2.3. to leave the God of Ifrael , & to goe to Baalzebub, the good of Ekron, for helpe; as did wicked Ahaziah: and to breake the Vow vyhich thou haft made with the bleffed Trinitie in thy Low. Baptisme. And be fure , that God Deut, will neuer give a bleffing by those 18.10. meanes which he hathaccurfed: but 1. The. if he permits Satan to cure thy body, 2. 10. feare least it tend to the damnation Deut. of thy soule. Thou art tryed : be-13.3. vvare.

5. VVhen thou halt sent for the Physician, take heede that thou put not thy trust rather in the Physician,

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it is said, that he sought not to the Lordin hu disease, but to the Physician: which is a kinde of Idolatrie, that vvill encrease the Lords anger, & make the Physicke received vnessectuall. Vitherefore the Physician, as Gods in frument; & Physicke, as Gods meaner.

And seeing it is not lawfull without Prayer to vice ordinary foode, 1. Tim., a much lesse extraordinarie Physicke.

// / whose good effect depends vpon the blessing of God;) before thou take thy Physicke, pray therefore heartile

to God, to blefle it vnto thy vse , it

A Prayer before taking of Physicke.

Mercifull Father, vvho art the Lord of Health, and of Sickenesse of Life & of Death; who killest & makest alive; who bringest downe to the grave, and raisest up againe: I come voto thee, as to te onely Physician, who canst cure my Soule from sinne, and my Body from sickenesse. Idesire neithe life nor death, but referre my selfe to thy most holy will: For shough was must needs dye, or being dead, our live are as water spelt on the ground, which cannot be athered up againe: yet hat thy gracious providence (whilest life

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emaineth) appointed meanes which hou wilt have thy Children to vie, & by the lawfull vie thereof) to expect hy blefing vpon thine owne meaner, o the curing of their fickeneffe, and effitution of their health. And now O Lord, in this my necessitie, I have (acording to thine Ordinance) fent for thy feruant (the Physician) who hath prepared for me this Phylicke, which receive as meanes fent from thy faherly hand: I befeech thee therefore, hat as by thy blefing on a lumpe of dry 1fa.33. figs, thou didft heale Ezechiahs fore, hat hee recouered: and by feuen times. washing in the River of Iordan, diddest cleanse Naaman the Syrian of his Leprofie; and diddeft restore the man that was blinde from his birth , by an- Mat. 8 unting his eyes with Clay and Spittle, 15. and fending him to wash in the Poole of Silvam; and by touching the hand of Peters vviues Mother, diddeft cure her of her Feauer; and diddeft reftore the VVoman that touched the hemme of thy garment, from her bloudie Iffue: Mat. 8 So it would pleafe thee, of thine infinite goodnesse and mercie, to santifie this Phylicke to my vie, and to give fuch a bleffing vnto it, that it may (if) it beethy will and pleasure) remooue this my fickeneffe & paine, and reffere mee to health and frength againe. But if the number of those dayes which

thou

thou haft appointed for mee, to li in this Valley of miserie, be at an en and that thou haft fent this fickness as thy Messenger, to call mee out this mortall life: then (Lord) let the bleffed will be done, for I fubmit m will to thy most holy pleasure. One I befeech thee encrease my Faith, an Patience, and let thy grace and mere be neuer wanting vnto mee; buti the middest of all extremities, assi mee with thy Holy Spirit, that I ma willingly and cheerefully refigne my Soule (the price of thine own blood) into thy most gracious bands custodie. Grant this, O Father, for les Christ his fake; to whom with thee, the Holy Ghoft, bee all honour an glory, both now & euermore. Ama

Meditations for the ficke.

Deus fuos percutit, ut emendet. HierComin Efa.
lib.6Deus

cala-

WHilest thy sickenesse remained vse often (for thy comfort) the few Meditations, taken from the en wherefore God sendeth afflictions his Children: Those are these following.

1. That by afflictions, God may no onely * correct our finnes past, be

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ling of worke in vs a deeper loathing of our naturall corruption, and so preuent the first own falling into many other innes, which otherwise we would commit: like a good Father, who suffers his tender Babe to scorch his finder in a Candle, that hee may the rather learne to be ware of falling inpf. 119
to a greater fire. So that the child of 71. God may fay with David , It is good Pf. 119 for mee that I have beene afflicted, that may learne thy Statutes: for, before I was afflided, I went aftray, but ovu I keepe thy VVord. And indeed Taith S. Paul) wee are chastened of the 1 Cor. ford, because vee should not bee con- 11. 13. mned with the world. With one Groffe God maketh 1900 Cures: the hastisemer of fins past, & the prevetion of finne to come. For though the eernall puni (hment of finne, (as it proeedeth from Iustice) is fully pardoned in the Sacrifice of Christ: yet wee ur felues) exempted from the temporall chashifement of finne; for this proceedeth onely from the love of God, for our good. And this is the reason, that when Nathan told David, from the Lord, that his finnes 1 5am. of chaftifement) Should not depart Vers. 13 from his House, and that his Childe hould firely dye. For GOD , like a

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skilfull Physician , seeing the Soulett bee poyfoned with the fettling of finne; and knowing that the raignin of the flesh will prooue the ruine the Spirit, ministreth the bitter Pillo affliction , whereby the Reliques of finne are purged, and the Soule mor foundly cured; the flesh is subdued and the Spirit is fanctified. Oh the odioushesse of sinne, which causes God to chaften fo sewerely his Chil dren, whom otherwise hee loueths dearely?

2. God sendeth affliction, to sea vnto vs our Adoption : For enerie child vuhom God loueth, hee correcteth. An he is a bastard that is not corrected. Yes

it is a fure note, that where GOD feet finne, and fmites not, there heed tests and loues not. Therefore it i faid, that he a fuffereth the wicke

tur pon fonnes of Ely to continue in their finn vithout correction , because the La (hould flay them. On the b other fid

there is no furer token of Gods fi therly love and care, then to be con rected with some crosse, as oft as we

commit any finfull crime, Affliction Bon ef therefore is a feale of Adoption , B

figne of Reprobation. For the pure ira fed Corne is cleanest fanned , the find

At fa- Gold is oftelf tryed, the fweetelf Gran

magno fæpe delore later. Bell, Anthol. facr.

6.7.8.

a Ad mala fervan moritura mali. I Sam

2,25. bNamque favor nimius

hardest pressed, and the truest Chrilian heaviest crossed.

3. God sendeth affliction to weane ur hearts from too much louing this world and worldly vanities: and to use vs the more earnestly to defire nd long for a eternall life. For as the bris Children of Ifrael (had they not beene tribuentreated in AEgypt) would never lationibus ane beene lo willing to goe towards ecclesa anaan: fo (were it not for the croffes fuam. nd afflictions of this life) Gods chilren would not fo heartily long, and ercet : rillingly defire for the Kingdome of cunda leauen. For , wee fee many Epicures, tempohat would bee content to forgoeHea-tralia en,on condition that they might still forte profrenioy their earthly pleafures, and (ha-re curing neuer tafted the loyes of a bet-colatu er) how loth are they to depart this prafenife? whereas the b Apostle (that sawe tis exi-Heauens glory) tells vs , that there is lectata no more comparison betwixt the minus oyes of Eternall life, and the pleasures calette of this world, then there is betwixt fulpihe filthieft dung, and the pleasantest vet.

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Cast. Mundanus affectus præsentia amat, temporalia rumulat, spiritualia negligit; & cum totus se spargit n imis, nit potest amare de summis. Institu. Patri. srch e disc. Monast. cap. a. b 2. Cor. 12. Phil. 3. S. Ne sancti nri aliquid elatione in bac vita superbiant quibussammentationibus reprimuntur. Encher. m lib. Reg.

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32.17.

hill, and the fairest bea-chamber. therefore a louing Nurse puts vvorm wood or mustard on the brest, to ma the Childe the rather to forfake the dug: so God mixeth sometimes aff ction with the pleasures and prospe ty of this life, least (like the childr of this generation) they mould for God, and fall into too much love this prefent euill world; and fo by ches grow proud; by fame infolent; liberty wanton; and fourne with the heele against the Lord, when they was fatte. For if Gods children louet world fo well, when (like a cruel Su mother) thee mis-vieth and ftrikes how hould wee love this Harlot , 1. Pet. thee fmiled vpon vs, and stroaked as thee doth her owne worldly Bra

1.7. a Vt Thus doth God (like a wife and igne ming Father) imbitter with croffes, to purgati 3c ab pleafures of this life to his childre who admixthat (finding in this earthly flate) tione vitiora true and permanent inyes:) they might so figh and long for eternall life, who cannot factati firme and euerlasting inyes are on man vitiorů fplento be found. deant. examipatain.

noceniiæ claritare. Hil. in

Pj. 56.

4. By affliction and fickeneffe G while exerciseth his Children, and the gradeth which he bestowed upon them. and the refineth and trieth their faith, as I faite Gold-smith doth his Gold in the a Band so nace, to make it thine more glisten God

and bright: hee ftirreth-vs vp to pray

A more diligently and zealously, and rm roueth what patience wee have earnal ed all this while in this a Schoole. The
take experience hee maketh of our
aff thope, Loue, and all the rest of our Chrisper dan vertues: which without this triall,
drawould rust like yron vnexercifed; or
nator or surupt like standing waters, that ei- in tem. per haue no current, or else are not dignoyl woved from vessell to vessell: vebose signoth sunged. And rather then a man should probaprobath sunged. And rather then a man should probath sunged. And rather then a man should probatic at a state of the service that the service of the serv

tis.

Ser. 4.

Ser. 4 G whilest hee prospereth and blest to have done : but who to have done : but who to have his louing Child) will lone Fond ferue him in advertity, when en God feemeth to be angry and

diffleafed

difbleafed with him? Yea, and cleave

ento him most inseparably, when hee feemeth (with the greatest froume, & diferace) to reject a man, and to caft him out of his fauour? yea, when hee feemeth to voound and kill as an enemy: yea; then to fay with lob , Though thou (O Lord) kell me, yet will I put my trust in thee? The louing and feruing of God, and trufting in his mercy in the time of our correction and mifery, is the truest note of an vnfained

child and sernant of the Lord.

6. Sanctified affliction is a fingular helpe to further our true conversion, and to drive vs home by repentance to our heavenly Father. In their affliction (faith the Lord)they will feeke mee di-

ligently. A Egypts burdens made I frael Exod.3 cry vnto GO D. Dauids troubles made him pray. Hezechias ficknesse made him so weepe, and miferie drone the Prodigall Childe to returne and fue for his Fathers grace and mercy. Yea. 16.0 wee reade of many in the Gospell. that by ficknesse and afflictions, were driven to come vnto Christ, who (if they had health and profperity, as o-

thers) would have (like others) neglected or contemned their Saujour, & neuer have fought vnto him for his fauing health & grace. For as the Arke of Noah, the higher it was toffed with the Flood, the necrer it mounted

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Hof. 7.

Pfal. \$6. 7. 1/4.38. Luk 15

erroris

Alb.in Pfal.4.

towards Heaven, fo the fantlified foule, the more it is exercised with affliction, the neerer it is lifted towards God. Oh bleffed is that Croffe, that draweth a fin-'a Deus ner to a come (vpon the knees of his non deheart) vnto Christ, to confesse his tur owne mifery, and to implore his end- romis leffe mercy! Oh bleffed, ave bleffed be fed that Christ, that never refuseth the fin- confesner that commeth vnto him, though fionem weather-driven by affliction and mifery!

7. Affliction worketh in vspitty & compassion towards our fellovu-bre- ien. thren, that bee in diffresse and misery: whereby wee learne to have fellow- Heb. 12 feeling of their calamities: and to con- 3. dole their estate, as if weee suffered with them. And for this cause Christ Heb. 4. himselfe would suffer, and bee rempted 13.62 in all things, like vato us (finne onely 5.8.9. excepted) hee that might bee a mercifull High Prieft , touched wwith the feeling of our infirmities. For none can fo heartily bemoone the mifery of another, as hee who first suffered himselfe the same affliction. Hereupon a finner in mifery may boldly fay vnto

Non ignare mali miseris succurrito Christe. Our frailtie fith (O Christ) thou diddit perceine:

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Condole our flate, who fill in frailtie cleaue.

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8. God vseth our ficknesses and afflictions , as meanes and examples both to a manifest vnto others the faith & vertues which hee hath bestowed vpon vs , as also to strengthen those who have not received so great a measure of fairh as wee. For there can be no greater encouragement to a weake Christian, then to behold a true Professour (in the extremest sickeque in nesse of his Bady) supported with greater patience and consolation in his Soule. And the comfortable and bleffed departure of fuch a man, will arme him against the feare of death a and affure him, that the hope of the godly , w a farre more precious thing, then that flef h and blood can understand, or moronh. c. tall eyes behold in this valley of mifery. And were it not, that we did fee many of those whom wee know to bee the vindoubted children of God, to haue endured fuch afflictions and calamities before vs; the greatnes of the miferies, and croffes which oftentimes wee endure . would make vs doubt whether we bee the children of God or no. And to this purpose S. lames faith, God made lob and the Prophets an example of suffering advertise and of

> 9. Ry afflictions God makes vs contormal le

long patience.

a Sini Deus jultum incide. re in calamitates, vt virtuie

illo latebat. altis apend manifettanıque faclat. Dama.

129.

Heb. 2.

formable to the Image of Christ his Sonne, who being the Captaine of our Saluation, was made perfect through fufferings. And therefore hee first | Per. beare the Croffe in Chame, before hee 4:14. was crowned with glory , and did first 10. tafte gall, before he did eate the hony Heb. 2. combe: and was first derided, King of the Matt. levves', by the Souldiers in the High 27. 34. Prieft Hall , before hee was falured Lak-King of Glory, by the Angels in his Favos Fathers Courts. And the more lively post our Heauenly Father shall perceive the gusta-Image of his naturall Sonne appeare in vit. vs, the better hee will love vs, and Tertul, when we have, for a time, borne his Cron. likeneffe in his fufferings, and fought, & miln. ouercome, we shall bee crowned by 6.24. Christ, & with Christ fit in his Throne, 7. and of Christ receive the precious 2 Tim. white flone , and Morning flarre , that 4.7.3. mall make vs thine like Cirist for ever 3.21. in his glory.

10. Laftly, that the godly may bee Phil.3. humbled in respect of their owne at. state and miserie: and God glorified by tentan. delinering them out of their troubles tur Sanand afflictions , when wee call vpon ai. him for his helpe and fuccour. For agnothough that there bee no man folicants pure , but if the Lord will fraightly marke iniquitie, hee shall find in magna. rom virium homo crederet.fi nullum unquam earunde viriam defectum fentiret. Greg. l. Moral. 106. Pf. 130.3

hun

'In his 442 parimur. aultum ontra Deum mutmur cordi noftro Subrepat: quia ad quid hoc creator aolter opere. cur.ig. notum -ft. Greg. Ep. 32. 1ch. 9.3 Malum pati. malum non ell;

malum

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elt

him just cause to punish him for his finne: yet the Lord in mercy doth * not alwayes in the affliction of his Children respect their sinnes:but sometime layeth afflictions and croffes vpon them for his glories fake. Thus our Saujour Christ tolde his Disciple, that the man was not borne blind for his ourne, or his parents sinne; But, that the worke of God Should bee Shewved on him. So hee told them likewife, that Lazarus sickenesse vvas not unto death; but for the glory of GOD. Othe vnspeakeable goodnes of God, which turneth those affictions, which are the shame and punishment due to our finnes, to be the fubject of his homour and glory!

These are the blessed and profitable ends, wherefore God fendeth fickenesse and affliction vpon his childrens lob. 11. whereby it may plainely appeare, that afflictions are not fignes either of Gods hatred, or of our reprobation: but rather tokens and pledges of his fatherly love (vnto his children whom hee loueth and therefore chasteneth them in this life; where, vpon repentance, there remaines hope of pardon; rather then to de prod referre the punishment to that Life where there is no hope of pardon, not end of punishment. For this cause, the

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Christians in the a Primitive Church a Com were wont to give God great thankes, vera for afflicting them in this life. So the mar, ac Apostles rejoyced, that they were mur tu counted vvorthy to Suffer for Christs maxiname, Acts 5.41. And the Christian mas Hebreves Suffered with joy the Spoiling agamus of their goods, knovning that they had in indul-Heaven a better, and an enduring Subflance , Hebrewes 10. 34. And in re- Pairi. spect of those holy ends, the Apostle qued faith, That though no affliction for the clam present seemeth joyous, but grieuous; yet, nostra after wards it bringeth the quiet fruit of righteousnesse to them who are thereby longius exercifed. Fray therefore heartily, that proceas GOD hath fent vnto thee this fed fickenesse: fo it would please him to plagis come himselfe vnto thee, with thy fickeneffe: by teaching thee to make ementhose fantified ver of it, for which hee dat. hathinflicted the fame ypon thee.

Meditations for one that is recovered from fickeneffe.

at di er is is e-

IF God hath of his mercy heard thy Prayers, and restored thee to thy health againe; confider with thy felfe;

r. That thou haft now received from God, as it were, an other life: Spend it therefore to the honour of God, in nevoneffe of life. Let thy finne Gg 3

gratias corruppatitur Laftan 116.6. cap. 23. Heb. 12

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die with thy fickenes: but live thouby

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grace to holines.

2. Bee not the more fecure, that thou art restored to Health, neithe infule in thy selfe, that thou hast escaped Death: but thinke rather, the God (seeing how unprepared the wast) hath of his mercy heard the prayer, spared thee, and given the some little longer time of respect that thou mayest both amend thy life, an put thy selfe in a better readinesse gainst the time that hee shall call so thee, without surther delay, out of the world. For although thou hast escape this, it may be, thou shalt not escapt the next sickenesse.

3. Confider how fearefull a recko ning theu hadft made before the Ind gement feat of Christ by this time, i thou haddeft dyed of this fickeneffe Spend therefore the time that re maines, fo as that thou mayeft be able to make a more cheerefull accounof thy life, when it must be expire

indeed.

4. Put not farre off the day of Death thou knowest not for all this how neere it is at hand: and (beeing so fairely vvarned) bee vviser. For if the be taken vnprouided, the next time thy excuse will bee lesse, and thy judgement greater.

s. Remember that thou haft w

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wed amendement and nevrneffe of life. Ecclef. Thou haft woved a vovo unto God, de- 5.3. ferre not to pay it : for hee delighteth not ica ha in fooles: pay therefore that thou haft vowed. The vncleane spirit is cast out: Oh let him not re-enter with feuen worfe then himselfe. Thou halt sighed 12. 43. out the groanes of contrition: thou haft, Co. vept the teares of repentance : thou art washed in the poole of Bethesda, freaming with fine bloody wounds, not of a troubling Angell, but of the 1ch. Angell of Gods presence, troubling with ?4. the wrath due to thy finnes, who 1/4. 63 descended into Hell, to restore thee Luk.14 to fauing health, and Heauen. Re- 33. urne not novo , with the Dogge, to thine ovene vomit: nor like the vrafhed Souve, to weallow againe in the mire of thy former finnes, and vn- 2Pet.2 cleannesse: least beeing intangled and 20. 22. nercome agains with the filthinesse of finne, (which now thou haft escaped) thy latter end pressue worfe then thy first beginning. Twice therefore doth our Saujour Christ give the same contionary warning to healed finners. First to Joh, 5 the man cured of his 38. yeeres di- 14. feale. Behold, thou art made vihole: finne no more, least a vvorse, thing fall upon thee. Secondly, to the VVoman taken in Adulterie; Neither doe 1 condemne thee; Goe thy way, and finne no more, 1. Fet. Teaching vs, how dangerous a thing 4-4

it is,

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14.

it is, to relapse and fall againe into the former excesse of ryot. Take heede therefore vnto thy wayes; and pray for grace, that thou mayest apply thy heart unto vusedome, during that small number of dayes which yet remaine behind. And for thy present mercy & health received, imitate the thankefull Leper, and returne vnto God this, or the like thankesgining.

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A thankesgiving to bee said of one that u recovered from sickenesse.

Gracious and Mercifull Father, who art the LORD of health & ficknesse, of life and death; wwho killeft, and makest aline : voto bringest dovune to the grave, and raisest up againe, who art the onely preferuer of all those that trust in thee: I, thy poore and vnworthy feruant, having now (by experience of my painefull fickenesse) felt the grieuousnesse of miserie due vnto finne, and the greatnesse of thy mercie in forgining finners: and perceiuing with what a fatherly compassion thou hast heard my prayers,& restored mee to my health and ftrength againe, doe heere (vpon the bended knees of my heart) returne (with the thankefull Leper) to acknowledge

1 Sam.

ledge thee alone to be the GOD of my health and faluation, and to give thee the prayle and glory, for my strength and deliverance out of that grieuous disease and maladie, and for thus turning my Mourning into mirth, my Sicknesse into health, and my Death into life. My finnes deserved punishment, and thou hast corrected mee , but haft not given mee over unto Ifa.38. death. I looked (from the day to the night) 9.000. when thou wouldest make an end of mee : Idid chatter like a Crane , or a Svvallovv: I mourned (as a Doue) when the bitternesse of sicknesse oppressed mee: I lifted up mine eyes unto thee , O Lord, and thou diddeft comfort mee; For thou didft caft all my finnes behind thy backe, and diddeft deliver my foule from the pit of corruption: and when I found no helpe in my selfe, nor in any other creature (faying, I am deprined of the residue of my yeeres, I shall see man no more, among the inhabitants of the world)then diddeft thou restore mee to health againe, and gauest life unto mee: I found thee, O Lord, ready to faue mee.

And now, Lord, I confesse, that I can neuer yeeld vnto thee such a measure of thankes as thou hast (for this benefit) deserted at my hands. And (seeing that I can neuer bee able to repay thy goodnesse with acceptable workes.) Oh, that I could with Mary

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Magdalen restifie the love and thankefulnesse of my heart, with abounding teares! Oh, what shall I bee able to render vnto thee. O Lord, for all thefe benefits which thou hast bestowed upon my foule! Surely, as in my fickeneffe, when I had nothing elfe to give vnto thee; I offered Christ and his merits vnto thee as a ranfome for my finnes: fo beeing now restored by thy grace vnto my health and ftrength, and having no better thing to giue : Behold, O Lord, I doe here offer vp my selfe vnto thee, beseeching thee fo to affift me with thy holy Spirit, that the remainder of my life may be wholly spent in setting foort

thy praise and glory.

O Lord, forgiue mee my former follies and vnthankefulnesse; that I was not more carefull to love thee according to thy goodnesse; nor to serue thee according to thy will; nor to cbey thee according to thy Commandements; nor to thanke thee, according to thy benefits. And feeing thou knowest that of my selfe I am not sufficient fo much as to thinke a good thought, much leffe to doe that which is good and acceptable in thy fight affift mee with thy grace and holy Spirit, that I may (in my prosperitie) as deuoutely spend my health in thy seruice, as I was earnest in my sickenesse to begge

begge it at thy hands. And fuffer meet neuer to forget, either this thy mercy, in restoring mee to my health, or those Vouves and Promises , which I have made vnto thee in my fickenesse. With my nevy health, renew in mee, O Lord, a right Spirit: which may free mee from the flauery of finne, & effablish my heart in the service of grace. VVorke in mee a greater deteffation of all finnes (which were the causes of thy anger and my fickenesse:) and increase my Faith in Iesus Christ, who is the Author of my health and faluation. Let thy good Spirit lead mee in the vvay that I (hould walke, and teach mee to deny all ungodlinesse, & vvorldly lusts, and to line soberly, righteously and godly An this world, that others by my example may thinke better of the truth. And fith this time (which I have yet to live) is but a little respit, and small remnant of dayes, which cannot long continue ; Teach mee O my God, fo to number my dayes, that I may apply my heart to that spirituall vuledome, vubich directeth to faluation. And to this end, make me more zealous then I have beene in Religion, more deucut in Frayer, more feruent in spirit; more carefull to heare, and profit by the preaching of thy Goffell; more helpefull to my poore brethren; more vvatchfull ouer my

Tit. 2.

Pfal. 90. 12.

wayes; more faithfull in my calling; and euery way more abundant in all good workes. Let mee (in the joyful time of prosperitie) feare the euill day of affliction; in the time of health, thinke of fickeneffe; in the time of fickenesse, make my selfe ready for death; and when death approacheth, prepare my felfe for Judgement. Let my vihole life bee an expressing thankefulnesse vnto thee for the Grace and mercy. And therefore, O Lord. I doe heere from the very bottome of my heart, together with the thousand thousands of Angels, the foure 12.00c. Beafts, and twentie foure Elders, and all the creatures in Heaven and on the earth, acknowledge to be due unto thee, O Father, which fittest upon the Throne. and to the Lambe thy Sonne, wo litteth at thy right hand, and to the Holy Spirit, which proceedeth from both, the holy Trinitie of persons in unitie of Substance; all praise, honour, glory, and power, from this time forth and for euermore, Amen.

> Meditations for one that is like to laye.

TF thy fickenesse be like to increase vnto death: then meditate on three things: First, how graciously GOD dealeth with thee. Secondly, from

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what emils death will free thee. Thirdly, what good death will bring vnto thee.

First, concerning Gods fauourable

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1. Meditate, that God vieth this Mast. 9 chastifement of thy bodie, but as a medicine to cure thy foule, by drawing 22. 44 thee (who art ficke in finne) to come by repentance vnto Christ, thy Physi-

cian, to have thy foule healed.

2. That the forest sickenesse or painefullest disease which thou canst endure, is nothing, if it bee compared 7. to those dolours and paines, which lefus Christ thy Saujour hath suffered for Lam. thee: when in a bloody fuveat hee endured the vorath of God, the paines of legi-Hell, and a curfed death, which was mus due to thy fins. Iuftly therefore may hee vie those words of Ieremie; Behold quos & and see if there be any sorrow, like unto quanta ille fine my forrow, which is done unto mee, culpa wherewith the Lord hath afflicted mee futiin the day of his fierce voratio. Hath the intelli-Son of God indured fo much for thy gimus Redemption, and wilt not thou a finfull nos man indure a little fickenesse for his liores pleafure, especially when it is for thy omnia good?

3. That when thy fickeneffe and ter fudifease is at the extremest , yet it is tinere. leffe, & eafier then thy finnes haue de- ad s. c. ferued. Let thine ovvne conscience in

154.53.

Pfal.13 Heb. S.

Gal.3. 15.

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judge whether thou halt not defer ued worse then all that thou dost suf fer.

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Murmure not therefore, but con fidering thy manifold and grieuou finnes, thanke God that thou art no plagued with far more grieuous pu nif hments. Thinke how vuillings the damned in hell vyould endu thy extremest paines a thousan yeeres, on condition that they ha but the hope to bee faued, and (afte fo many yeeres) to bee eased of the eternal torments. And feeing thati Lam. 3 is his mercy, that thou art not rathe confumed then corrected, how canst that but beare patiently his temporal corrections, feeing the end is t r. Cor. faue thee from eternall condening tion?

22.

in this case vnto thee, but such as or dinarily befell to others they be thren: who (being the beloved and a Heb. 11 doubted fernants of God when they ued on earth) are now most bleffed an glorious Saints with Christ in He uen ; as lob , David , Lazarns , et let They groaned for a time, as the of hi doest, vnder the like burthen; but the are now deliuered from all their mile or electrics, troubles, and calamities. And and likewife ere long (if thou wilt patient) one to

tarry the Lords leifure) thou thalt all

4. That nothing commeth to pass

35 C co 1. Pes.

bee delivered from thy fickenesse and paines; either by restitution to thy former health with lob; or (which is farre better) by being received to hea-

penly rest, with Lazarus.

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s. Laftly, that God hath not given thee over into the hand of thine nemy, to be punished and difgraced; but (being thy louing Father) hee correcteth thee with his owne mercifull hand. When DAVID had his wish, to chuse his owne chastisement, hee chose rather to bee corrected by the hand of God, then by any other 2 Sam meanes; Let us fail into the hands of 24. 14. the Lord: for his mercies are great, and let no see not fall into the hands of man. VVho will not take any affliction in good part, when it commeth from the mand of God, from whom (though no Heb. 12 affliction feemeth joyous for the prefent)

affliction feemeth joyous for the prefent)

week now nothing cometh but what

good? The confideration thereof is good?

The confideration thereof is good in the confideration thereof is good?

The confideration to reprodue the maduifed speech Tob. 2. ha of his wife: Thou fpeakest like a foolish 10. he opoman. VVat: [hall ove receive good nife ar she hand of God, and not receive enil! different though the cuppe of Gods verath

Matth. 16. 36.

Verfe

42.

to our Sauiours bumane Nature, that hee earnefly prayed that it might paffe from him: yet (when hee confidered, that it was reached vnto him by the hand and voill of his Father) hee willingly fubmitted himselfe to drinke it to the very dregges thereof. Nothing will more arme thee with patience in thy ficknesse, then to see that it commeth from the hand of thy heavenly Father; who would never send it, but that hee seeth it to be vnto thee both needfull and profitable.

The second fort of Meditations are, to consider from what earls death will free thee.

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IT freeth thee from a corruptible bodie, which was conceived in the visite of flesch, the heare of lust, the flaine of finnes and borne in the blood of filthinesse is a living prison of thy foule, a lively infrument of fin, a very facke of flinking dung; the excrements of whose nostrils, eares, pores, and other paffages (duely confidered) will feeme more lothfome then the vncleannest finke or vault. Infomuch that whereas trees and plants bring forth leaves, flowers, fruites, & sweet fmells, mans body brings forth, naturally, nothing but lice, wvormes, rottemesse, and filthy finch. His affer Etions Gions are altogether corrupted; and the imaginations of his heart are onely enill continually. Hence it is, that the angod Gen. ly is not fatisfied with prophanoffe, nor the voluptuous with pleasurer, nor the ambitious with preferments, nor the curious with previleneffe, nor the malfcious with revenge, nor the lecherous with uncleaneffe, nor the conetous with gaine, not the drunkard with drinking. New passions and fashions doe daily grow, new feares and afflictions doe fill aufer here varash lyes in waite, there vaine-glory vexeth; here pride lifts vp, there diffrace cafts downe ; and every one warrest who shall arise in the ruine of another. Now a man is pritily flung with backebirers like flery Serpents, anon he is in danger to bee openly denoured of his enemier, like Daniels Lyons. And a godly man, where ere he lineth, shall cuer beevexed (like Lor) with Sodoms vneleannesse.

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2. Death brings vnto the godly and end of sinning, and of all the miseries which are due vnto sinne: so that after death there shall be no more sorrows, nor erying: Neither shall there be any more paine; for God shall wripe away all teares from our eyes. Yea, by death wee are separated from the companie of wicked men, and God taketh away merciful and righteous men from the secul to come. So he dealt with lossah;

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I vrill

1 vill gather thee to thy Fathers. and thoushalt beeput into thy grave in peace, 1/4.26 and thine eyes shall not see all the enill vibich I vill bring upon this place. And God hides them for a vibile in the grave, until the indignation passe over. So that as Paradise is the Heaven of the Soules joy: so the grave may be termed the Heaven of the bodies rest.

706 f.

2. VV hereas this wicked body lives in a world of wickednesse, so that the poore foule cannot looke out at the Eyes, and not be infeded; nor heare by the Eare, and not bee distracted; nor fmell at the Nofthrils, and not bee tainted; nor taffe with the Tongue, and not bee alured; nor touch by the Hand, and not bee defiled; and every fense, vpon euery temptation, is ready to betray the foule, by death the foule mall bee delivered from this thraldome, and this corruptible bodie (ball put on incorruption, and this mortall immortality, Cor. 15.53. Oh bleffed, thrice bleffed bee that death in the Lord, which deliners vs out of fo euill a world, and freeth vs from fuch a body of bondage and corruption!

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tin to dif The third fort of Meditations, to confider what good Death will bring unto thee.

I. DEath bringeth the godly mans Soule to enjoy an immediate Communion with the bleffed Trinitie, in

everlafting bliffe and glory.

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2. It translates the soule from the miseries of this world, the contagion of sinne, and societie of sinners, to the City of the living God, the celestiall Hierusalem, and the company of innumerable Angels, and to the Assembly & Congregation of the first borne, which are written in beaven, and to God the ludge of all, and to the soules of gust men made perfect, and to loss the Mediator of the new Covenant.

3. Death putteth the Soule into the actuall and full possession of all the Inheritance and happinesse, which Christ hath either promised vinto thee in his word, or purchased for thee by his blood.

This is the good and happinesse, whereunto a blessed death will bring thee. And what true Religious Christian that is young, would not with himselfe old, that his appointed time might the sooner approach to enter into this celestiall Paradise, where thou mayest exchange

Hh 2

thy

thy braffe for gold, thy vanitie for fe-licitie, thy vilenesse for honour, thy bondage for freedome, thy leafe for an inheritance, and thy mortall Rate for an immortalllife? Hee that doth not daily defire this bleffedneffe above all things, of allothers he is leffe voorthie to en

joy it.

Plu. in wit. Caton. Cic. Ture quaft. lib.1. Vel de præci. piti veniens in Tarrara faxo. Vt qui Socrattcum de nece legit opus Quid in Ibid. Mast. 25. 21.

It + Cato Vicenfis, and Cleombrotus two Heathen men, (reading Plares booke of the immortalitie of the Soule) did voluntarily, the one break his necke, the other runne vpon his forerd, that they might the fooner (% they thought) have enjoyed the joyes : what a mame is it for Christian (knowing those things in a more ex cellent meafure and manner, out d Gods o vene Booke) not to bee willing to enter into those heavenly joyes? Espe cially when their Master cals for then thither. If therefore there bee in the my love of God , or defire of thin owne happineffe, or faluation: whe the time of thy departing drawed neere; that time, I fay, and manner death, which God in his vnchangeab counfell hath appointed and deter mined before thou wast borne yes and forrender vp (writtingly and che fidby the Soule into the mercifull has of lefus Christ thy Sauicur. And his end, when the time is come, the Angel in the fight of Mansah, a

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his wife, ascended from the Altar up to Heaven in the flame of the Sacrifice: So endeuour thou that thy foule, in the fight of thy friends, may from the Altar of a contrite heart, ascend vp to heaven, in the sweet perfume of this, or the like spirimall facrifice of 19, 20. Prayer.

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A Prayer for a sicke man, when hee is told that hee is not a man for this viorld, but must prepare himselfe to goe unto God.

Numb 16. 22. Numb. 27. 16. Ier. 38

Heavenly Father , who art the Alt. 13 LORD GOD of the spirits of all 15. 26. flesh, and hast made us these soules, 4. 7. and haft appointed vs the time, as Pf. 90. to come into this world, fo (ha- 106 14 uing finished our course) to goe out 1.14 of the same. The number of my 16. 12. dayes, which thou hast determined, 12. are now expired, and I am come to Luk. that vimoft bound , which thou haft 22. 53. appointed, beyond which I cannot paffe. I know (O Lord) that if thou entrest into ludgement, no flesh can bee justified in thy fight : And I (O Lord) of all others should appeare most im- I Tim pure and vajust; for I have not fought 4 that good fight for the defence of thy faith and religion, with that zeale and constancy that I should : but for!

Pfal. 143 2.

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feare of difpleafing the world. I have giuen way vnto finnes and errors;

1.13. Pfal. 130. 3. Dan. c. 27. Matth. 11. 18.

Matth. 3.17-

Eze. 18.22. Pfal. \$1.7. Pet.1

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R on 1. Cor.

Pet. 1, 11,

and for defire to please my flesh, I have broken all thy Commandements in thought, word, and deed: so that my finnes have taken fuch hold on mee, that I am not able to looke up, and they are more in number then the haires on m head. If thou will straitly marke mine iniquitie, O Lord, where Chall I fand; If thou weighest me in the Ballance, 1 Thall bee found too light: For I am voide of all righteoufnesse that might merit thy mercy; and boaden with all iniquities, that most justly deserve thy hauiest wrath. But, O my Lord, and my God, for lefus Christ thy Sonnes fake, in vulom onely thou art well plea fed with all penitent and beleeuing finners; take pitie and compassion vpon mee, who am the chiefe of finners. Blot out all my finnes out of thy remembrance, and wash away all my transgressions out of thy fight with the precious blood of thy Sonne, which I beleeve that hee (as an vndefiled Lambe) hath medde for the cleanfing of my finnes. In this faith I lived, in this faith I dye : beleeuing that lefus Christ dyed for my fins , and rose

againe for my luftification. And feeing

that hee hath endured that death, and

borne the burthen of that Indgement, which was due vnto my finnes; O Fa-

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ther, for his death and pattions fake, now (that I am comming to appeare before thy Iudgement Seat) acquit and deliver mee from that fearefull Indgement which my finnes have juftly deserved : and performe with mee that gracious and comfortable promife, which thou haft made in thy Gospell; That wohosoener beloeueth in thee, bath everlasting life, and (hall not come into Indgement, but [hall paffe from death unto life. Strengthen, O Christ, my Faith, that I may put the whole confidence of my faluation in the me- Luke rits of thy obedience and blood. Encreafe. O holy Spirit, my patience: lay no more vpon mee then I am able to a Cor. beare: and enable mee to beare fo much as shall stand with thy blessed will and pleasure. O blessed Trinitie in Vnitie, my Creator, Redeemer, and Sanctifier, vouchfafe, that as my outward man doth decay; fo my invord man may more and more by thy grace and confolation, increase and gather strength. O Saujour, put my foule in a readinesse, that (like a Wife Virgin , hauing the Wedding 25.4. Garment of thy righteousnesse and March holinesse) thee may bee ready to 12. 11 meete thee at thy comming , with Apoc. ayle in her Lampe. Marry her vnto thy Apac. felfe that the may bee one with thee 19.7. in everlatting love and fellowof hip. 0 22. Hh 4

Ich. 5.

Lord.

Zuch. 1.2. Pfa.12

Lord, reprocue Satan, and chife him away: Deliver my Soule from the power of the dogge: Saue mee from the Lyons mouth. I thanke thee. O Lord, for all thy bleffings, both spirituall and temporall, bestowed upon me: especially for my Redemption, by the death of my saniour Christ. I thanke thee that thou hast protected mee with thy holy Angels from my youth up until now,

13.3. Heb. 1.

Lub. 15. 22. Matth 8-11. Luke 13. 19. Eph. 1.

Pfal. 31.4. Act.7.

Att

1f. 11

Lord. I befeech thee give them a charge to attend vpon mee, till thou calleft for my foute; and then to carry her (as they did the foule of Laz arus) into thy heauenly Kingdome. And as the time of my departure shall approach neerer vnto mee: fo grant, Q Lord, that my Soule may draw neerer vnto thee. And that I may joyfully commend my foule into thy hands , as into the hands of a louing Father, and mercifull Redeemer: and at that infrant, O Lord graciously receive my spiit. All which that I may doe, affiff mee, I befeech thee, with the grace, and let thy holy Spirit continue with me unto the end, and in the end, for le-

fus Chrift his fake, thy Sonne, my Lord and onely Sauiour: In whole name I give thee thy glory, & begge

thefe things at thy hand, in that Prayer which Christ himselfe hath taught

me, faying: Our Father, &c.

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Meditations against despaire, or doubting of Gods mercy.

T is found by continuall experience, that neere the time of death (when the Children of GOD are weakeft) then Satan makes the grearest flourish of his strength : and affaults them with his firongest temptations. For he knoweth, that either he must now or neuer preuaile; for if their foules once get to Heauen, hee thall neuer vexe nor trouble them any more: and therefore hee will now beftirre himfelfe as much as he can, and labour to fet before their eyes all the groffe finnes which ever they committed, and the Indgements of GOD which are due vnto them, thereby to drive them, if he can, to despaire; which is a grievouler finne then all the finnes that they committed, or hee can ac- Satan cufe them of.

ill yyuu ta au yy ss toom y ta da ah ay ye eer t

If Satan therefore trouble thy Con- em in Science more towards thy death, then in thy life time:

Confesse thy sinnes vnto God. not onely in generall, but also in particular.

2. Make fatisfaction vnto those men, whom thou halt voronged, if thou be able. And if thou doest

Aratatime of death.

The defea-

Hhs

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Lev.6

6.7.

injuriously or fraudulently detaine of keepe in thy possession any lands, a goods, that of right doe belong to an vviddov v or fatherleffe childe; prefume Leb.6. not, as thou tenderest thy soule 2.3.4. health, to looke Christ the righteen Oc. Numb. Judge in the face; vnleffe thou does 5.6.7. first make a restitution thereof to the right ovenes: for the Lavu of God, vn Non remitder the penaltie of his curfe, required ritur thee to restore whatsoever was give peccatum thee to keepe, or which was committed nifi to thy trust, or what soener by robbery, reftiviolent oppression thou tookest from the tuatur ablatő. Neighbour, with a fift part for amen Luke added to the principal. And vnleffe the 19.8.9. like Zachens thou doest make reftin Ezeh. 15.3. tion of fuch goods and lands, according 12. 16 to Gods Law, thou canft never true Mic.6. 10. M. repent; and without true repentance Luke thou canft never bee fatted. But thou 13 .1. by the temptation of the Divell the Ier. 13 haft done varong and injury; yet if the 18.7. doest truely repent, and make Restm 25. AA.8 tion to thy power, the Lord hath pro 22. mifed to be mercifull vnto thee, w 1. Pet heare the Prayers of his faithfull Mim 3.9. Gen. sters for thee to forgine thee thy tres 39. 7. passe and finne, and to receive the foule in the merits of Christs blood . 2 14. 15.

> 3. Aske God for Christ his sake pardon & forginenes. And then these troubles of mind are no discouragements.

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but rather comforts: exercifes , not punishments. They are assurances vnto thee, that thou art in the right way: for the way to Heauen u by the gates of hell: that is, by fuffering paines in the body, and fuch doubtings in the mind: that thy estate in this life being enery way made bitter, the joyes of eternall life may relish vnto thee better and more fweete.

If Sathan tell thee that thou haft no Sathan faith, because thou hast no feeling : me- fecond dirate.

1. That the truest faith hath often times the leaft feeling, & greateft doubts; The but fo long as thou hateft fuch doubtings, they shall not bee laid vneo thy charge; for they belong to the flef b, ler. from which thou art disorced. VVhen thy fleth hall perifh, thy weake inward man which hates them, and lones the Lord lefus, shall be faued.

2. That it is a bester faith to beleeve without feeling, then with feeling. The least faith (so much as a graine of Mustard-feede, fo much as in an Infant baprized) is enough to faue the foule which lower b Chrift, and beleeuerh in him.

3. That the Childe of God which defireth to feele the affurance of Gods fauour, shall have his defire when COD shall fee it to bee for his good: for God hath promifed to givel

affanit.

Reans

Pfal.7. 119. Matt.

Mast. 17 000 Matt. 14. 31. Tob 35.

Matt. 17. 20,

them

Matt. 10. 14. Apoc. 3.6. 164.55.

a For Ad. Monf. Fol.

1555. in the dition. Pfal.27

Satha third affault.

counter

ATim.

4.15.

them the V wer of life, who thirlt for it. VVe haue an example in & Mafter Glover the holy Martyr, who could have no comfortable feeling till he came to the fight of the Stake; & then cryed out, and clapped his hands for joy to his friends, faving O Austin he is come, he is come: meaning the feeling joy of Faith, and the Holy Ghoft. Tarry there List E. fore the Lords leifure: be strong and hi Chall comfort thine heart.

If Sashan Shall aggranate unto the the greatnes, the multitude, and haynouf.

neffe of thy finnes; meditate:

1. That vpon true repentance, itis The En as easie with GOD to forgive the greatest finne, as the least, and hee is as willing to forgine many, as to pardon one. And his mercy fhineth more in pardoning great finners, then small offenders: as appeares in the examples of Manaffes, Magdalen, Peter Paul, &c. And where finne most about ded, there doth his grace rejuyce to abound much more.

2. That God did neuer forfake any man, till that man did first forfake God, as appeares in the example of Cain, Saul, Achitophel, Ahazia, lu das, drc.

3. That God calleth all; even thou finners who are beaute laden with sinne, and that he did neuer deny hi mercy to any finner that asked his

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mercy with a penitent heart. This the History of the Gospell witnesseth: There came vnto Christ all forts of ficke finners: the blind, balr, lame, leper; fuch as were ficke of palfies, dropfies, bloudy fluxes; fuch as were Lunaricke, and possessed writh micleane firits, & Dinels: Yet of all those not one that came and asked his mercie and helpe, went away without his errand. If mercy hee asked, mercy he found; were his finne neuer fo great, vvere his Difease never to grenious. Nay. bee offered & gaue his mercy to many who never asked it, (being mooued onely with the bowvels of his owne compassion, and the fight of their mife- Ich. ry) as to the woman of Samaria, Luke? the vviddovy of Naim, and to the 13. ficke man that lay at the poole of Bethefda, who had beene 38. yeares ficke. If he thus willingly gaue his mercy to them that did not aske it, and was found of them (as the Prophet faith) that fought him not; will he de 161 ny mercy vnto thee, who doft to Rom. earnestly pray for it with teures? and 10, 20 dost , like the poore Tublicane , fo beartily knocke for it, with penitent fifts vpon a bruifed and broken heart? Especially when then prayest to thy Father, in the name and mediation of Christ, for whole fake he hath promit 1ch. 14 fed to grant vabarfocuer vve faail aske 14.

Novit Dominus mutare entenmendare vicam. Aug.

of him: as fure as God is true hee will not. Though Niniuehs finnes had prouoked the Lord to fend out his fentence against them, yet vpon their repentance, hee re-called it againe, and spared the Citie: how much more if thou likewise repentest, will hee spare thee, feeing his fentence is not yet tu no- gone forth against thee ! If hee deferverise- red the Judgement all Achabs dayes, for the externall thew onely which her made of humiliation; how much more will hee cleane turne away his ven Pf. 50. geance, if thou wilt unfainedly repent of thy finne, and returne vnto him for grace and mercy?

Matt. I Pet. 2. 22. Pfalm. 140, 3. Masth.

Hee offered his mercy vnto Can (who murthered his innocent brother) If thou doeft well, shalt thou not be accepted? As if hee mould have a6. 10. faid, If thou wilt leave thy enuy and malice, and offer vnto me from faithfull and contrite heart, both thou , and thine Oblation also hall bee acceptable vnto mee. And to Inda (that fo treacherously betrayed him) in calling him Friend, a foveet appellation of love; and when Indas offered he willingly confented with that mouth (wherein neuer was found gaile) to kisse those diffembling lips, under which lurked the porson of Aspes. Has Indas apprehended this word friend, out of the mouth of Christ, as Ben-

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hadad did the word Brother from the mouth of Achab, doubtleffe Indas hould have found the God of Ifrael >erfe 31 more mercifull then Benhadad found more displeased with Cain for despans team feeling of his mercy; then for murthering quam his Brother; and with b Iudas for handespeated he King of Ifrael. But God was a Inda ing himfelfe , then for betraying his fecit Mafter: in that they would make the penitus finnes of mortall men, grater then the interiminite mercy of the eternall God, lib.de or as if they could be more finfull then unit. God was mercifull. VVhereas the panit. east droppe of Christs bloud is of leramore merit to procure Gods mercy tier for thy falsation, then all the finnes bus, o that thou haft committed) can bee of Inda force to prouoke his wrath to thy extitifti, que amnation. non pe-*If Sathan [hall fuggest, that all this is nitenrue of Gods mercy, but that it doth not xit ad

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elong unto thee , because that thy finnes Domiare greater the other mens, as being finnes num, fknovvledge, and of many yeares conti- [perasurvice and fuch as whereby others have to trabene undone : and all (for the most part) | xit ad laqueu committed verifully and prefumptuously Leo.

sgains God and thy conscience. And 54herefore though hee will bee mercifull fourth parto others, yes he will not be mercifull affault. unto thee: meditate.

1. That many (who are now in The En cauen most blessed and glorious counter.

Saints)

fed de-

Saints) committed in the fame kinde (when thy lived on earth) as greatand greater finnes then ever thou haft committed, and continued (before they repented) in those sinnes as long as ever thou hast done. As therefore all their finnes, and the continuance in them, could not hinder Gods mercy, vpon their repentance, from forgiving their finnes, and receiving them into fanour : no more shall the finnes and continuance therein, hinder him from being mercifull vnto thee, if thou doest repent as they did : yea, vpon thy Repentance, enery one of their examples is a pledge that hee will do the same vnto thee that hee did vnto them. For as the least sime, in God luftice, without Repentance is damnable; so the greatest sinne, vpon Repentance, is in his Mercy pardonable. Thy greatest and inneteratest sinnes are but the finnes of a Man; but the leaf of his mercies is the mercie of God! Because thou knowest thine ovvne fins , thou doubtest whether the shall be pardoned : Marke how this doubtfull case is resolved by GOD himfelfe. Many in I fares daves though (as thou doelt) that they had conti nued fo long in finne, that it was to late for them now to feeke tore turne vnto God for grace and mercy. But God answereth them; Seeke yeth Lon

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Lord wwhilest hee may be found : call yee upon him wohileft he is neere. Asif he had faid ; VVhilett tife tafterh , and my VVoid is preached, I am neere to bee found of all that feeke mee, and pray vnto me. The people reply: But vvee (O Lord) are grieuous finners, and therefore dare not prefume to call vpon thy Name, or to come neere thine Holineffe. To this the Lordanswereth: Let the wwicked forfake his voay, and the man of iniquity bis thoughts, and let him returne unto me, and I will have mercy upon him, and be his God, and I will pardon him abundantly. But wee would thinke (faythe people) that if our fins were but ordinary finnes, this promife of mercy might belong vnto vs. But because our finnes are fo great, & of fuch long continuance, therefore wee feare, least when wee appeare before God, hee will reject vs. To this GOD answereth againe: My thoughts (of mercy,) are not your thoughts; neither are your wayes (of pardoning) my wayes: for as the heavens are higher then the Earth, To are my wayes higher the your wayes, and my thoughts then your thoughts. If therefore everie finner in world, were a world of fuch finners as thou art: doe thou but (vet what God bids thee) Repent and Beleeue: and the bloud of lefus Christ being the Blood of

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God

God, will cleanfe both thee and then 1 loh s from all your finnes.

2. That as God did fore-fee all the finnes which the world did commit and yet all those could not hinder him from louing the world, fo that hee gas his onely begotten Sonne to the deathn fane as many of the world as would be leeve and repent: much leffe thall the fins (beeing the finnes of the lea number of the world) bee able to his der God from louing thy foule, and forgiuing thy finnes, if thou doeft To pent and Beleeve.

13.

3. That if he loued thee fo dearen (when thou wast his enemy) that he payed for thee fo deare a price, as the spilling of his Heart blond; how ca hee now but bee gracious vnto the when to faue thee will coft him bu the caffing of a gracious looke vpo thee? Looke not thou therefore to the greatnesse of thy finnes, but to the infinitenesse of his mercy, which is h furpassing great, that if thou putted all thine owne grieuous finnes toge ther, and addest vnto those the sinne of Cain and ludas ; and puttest vni them all the finnes of all the Repu bates in the world; (doubtleffe would be a huge heape:) yet compa this huge heape with the infinity me 90

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of God, and there will bee no more comparison betwixt them, then betwixt the least Mole-Hill, and the greatest Mountaine in a Countrey. The eries of the grieuousest sinne that ever we reade of, could never reach vp higher then vnto Heaven, as the crie of Gen. the finnes of Sodome : but the mercy of Pfalm. God (faith David) reacheth up higher ros. 4 then the beauens , and fo overtoppeth all our finnes. And if his mercy be greater Pf. 145 then all his overker, it must needs bee greater then all thy finnes. And fo long as his mercy is greater then the finnes of the whole world, do thou but repent, there is no doubt of pardon.

If Sathan Challobjett, that thou haft Sathai many times vouved to repent, and hast aquals. nade a shevu of repentance for the time, and yet didit fall to the same fins againe, againe, and that all thy repentance ovas but fained and a moking of God. And that feeling thou haft so often broen thy vovv, therefore God hath withravue his mercy, and hath changed his oue, erc. meditate:

1. That though this were true TheEn which indeed is haincus) yet it is no hanne ufficient cause why then mouldest espaire; seeing that this is the comom cause of all the children of God in bis life, who wow to oft to forbeare

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fome finne , * till perceiuing the weakenesse not able to performe they yow that they will yow no mor Their voves thew the delires of the Spirituall man; their breakings , t weakenes of their corrupt flesh. As our oft flips to the fame finnes (in forefaw, when hee taught vs to pr dayly, O Father, Forgine vs our treffaf And why doth Christ enjoyne th (who are but a finnefull man) to form thy Brother fenen times aday if he f returne feuen times in a day, and fay, repenteth me? but to affine thee, hee (being the GOD of mercy, goodnesse it selfe) will forgive v I have thee thy Seventie times feven fold fi a day , which thou haft commit against him, if thou returne vntoh by true repentance. The I fraelites w vered cured by looking (though with we leyes) on the Brazen Serpent , as of they were stung by the fiery Sen in the wildernesse, to assure thees vpon thy teares of Repentance, malt be recovered by faith in Chris

neuer performe my vow. Henceforth I will mit fuch wor because I verily know that I cannot he Valeffe therefore God will be mercifull vato a Christ his sake, and grant me a blessed departured this wretched life, almy hiswes and good weeks ft and mee in no flead. This is the flate of the dearest aren of Ged in this life. Reade Lother on Galat. Ch Luke 17.3.4. Matth. 28.21.22. Num.21. 9.

mem ber faith Lu-

ther) t bat Staupitius Torrito . mont to fet me. :

Ego plufquam millies Deo vovi Sec. more.

then 4

thousland timets TUNEO God, that I would amend

my life, bist I could

fren as thou art wounded to death by inne.

2. That thy faluation is grounded Po R not upon the constancie of thine obe-Gods Couenant. Though thou varieft tofque with God, and the Couenant bee bro- graves en on thy behalfe, yet it is firme on mentia feds part ; and therefore all is fafe Christi nough if thou wilt returns: for there felling no variableneffe writh him, neither effo. haddown of change. Hee hath locked up anie hy faluation and made it fure in his locan. wne unchangeable purpose; and hathida eliuered to thy keeping the Kereis lam 1. thich are * Faith and Repentances and 17. hilf thou haft them , thou mayelf erswade thy felfe thanthy faluation is Kom re and lafe: For volom Gadloueth, he, it. weth to sine end , and never repenteth of their flowing his love on them whore keres ne and beleeve. Laftly, If Sarban Shall per Suvade there be wen

at thou hast beene doubting a long to him me, and that it is best for thee newstaf fe. o paire, feeing thy funet increase, and wards n judgemet dra weth neere; meditate.

1. That no tinne (though never for the

tes with others. Sathanas fixt affault. Luke 22, 64. Rom. 8.36. Heb. 6,18. Bae. 13.12.

great) should be a cause to mooue any Christian to despaire, fo long as God mercy, by fo many millions of degrees is greater; and that every penitent and beleeving finner bath the pardon of all his finnes confirmed by the wor and oath of God; tovo immurable things, wherein it is imposible the God Chould lie. His word is , that D. King What time focuer, a finner, vobofoeus den bis doth repent of his finne, what focus (for both time , and Sinnes, and finne are indefinite) from the bottome of heart , God will blot foorth all his fi

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out of his remembrance, that they [hall mentioned unto him no more. If we wi not take his word (which God forth wee mould doubt of) hee hath gin vs his oath : As I line I defire not ! death of the vuicked, but that the vu ked turne from his wway and line. As hee had faid: will yee not beleeue n word? I foveare by my life, that I light not to damne any finner for finnes, but rather to faue him, ve his connersion and repentance. The Meditation hereof mooned Terral roexclaime : O hove happy are to when GOD foveareth that bee will our damnation! Oh, what mifers waretches are vice, if we will not leave God , when he fuveareth his the unto vs! Liften . O drooping Spi non Deo quidem juranti credimus, Tertul.

O for lices 100 quoru caula urat Deust O miferrimos

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those Soule is affailed with waves of aithlesse despaire; how happie were t to fee many like thee, and Hezeias? (who mourne like Dones for the ense of sinne, and charter like Cranes Isa.38. nd Svuallouves for the feare of Gods nger) rather then to behold many tho die like beasts, without any feeing of their owne estate, or any eare of Gods wurath or tribunall feat. efore which they are to appeare? comfort thy felfe, O languishing sule, for if this earth hath any , for hom Christ spilt his bloud on the roffe, thou affuredly art one. Cheere p therefore thy selfe in the Allsuffient Attonement of the blood of Heb.11 e Lambe, which speaketh better ings then that of Abel. And pray for ofe who never yet obtained the ace to have fuch a fense and detestaon of finne. Thou art one indeed, or whom Christ dyed; and for whom vounded spirit (judging rather acording to his feeling, then his faith) th wrung that dolefull voice of brist : My God my God , vuby hast Mat 1. u forfaken me ? And doubt not, but long thou shalt as truely reigne a Tim. th him , as now thou doeft fuffer a. 11. th him : for Tea, and Amen hath 1.20. oken it. No finne barres a man Apo.3 om faluation, but onely incredulity 14. d impenitencie: nothing makes the 6. 114

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fin against the Holy Ghost impardinable, but want of repemance. Thy vnshined desire to repent, is as acceptable vnto God, as the perfectest repentance that thou coudest with to performe vnto him.

Meditate on thefe Euangelicall comforts, and thou malt fee, that in the vety agony ofdeath , God will fo affill thee with his Spirit, that when Sathan looketh for the greatest victory. hee shall receive the footest foile; yes, when the eyeffrings are broken, that thou can't not fee the light, Tefus Chrift will appeare vnto thee to comfort the Soule, and his holy Angels will carry 19. 34 - thee into his heavenly Kingdome. Then hall thy friends behold thee, like Manoahs Angell, doing wonders indeed, When they hall fee a fraile man in his greatest weakenesse (by the meere aflistance of Gods (pirit) ouercomming the frength of tinne, the bitterne fe of

An Admonition to them who come to

death, and all the power of Sathan; and in the fire of Fairh, and perfume of Prayer, afcend up with Angels with

rioufly into heaven.

They who come to vifit the ficker must have a speciall care not to stand dumbe & staring in the sicke perfons face to disquiet him, nor yet to speake idly, and to aske unprofitable

questions, as most doc.

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If they see therefore that the sicke party is like to die, let them not distemble, but louingly and distreetly admonith him of his weakenesse, and to prepare for eternall life. One houre well spent, when a mans life is almost out spent, may gaine a man the assume that they will be south him not with the vaine hope of this life, least thou betray his Soule to eternall death. Admonith him plainely of his estate, & aske him briefly these, or the like Questions.

Questions to bee asked of a sicke man, that is like to die.

D God, the Trinity of Perfons in Vnity of Effence, hath by his power
made heaven and earth, and all things
therein I and that hee doth fill by his
Divine Trouidence, governe the fame;
to that nothing comes to passe in the
world nor to the felse, but what his diuine hand & counsell hath desermined
before to be done.

2. Doest thou confesse, that thou hast transgressed & broken the holy Commandements of Almighty Godin

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thought,

thought, woord and deed? And haft deferued for breaking his hely lawves the Curfe of God, which containeth all the musferies of this life , and everlasting torments in hell fire, when this life is ended, if so bee that God mould deale with thee according to thy deferts?

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3. Art thou not forry in thy heart, that thou haft so broken his Lavves, & negle & ded his Service, & worthippe, & so much followed the world, and thine ovene vaine pleafure? And wouldest thou not leade a holier life, if thou

wert to begin againe?

4. Doeft thou not from thy heart defire to bee reconciled vnto GOD in lesus-Christ, his blessed Son, thy Mediator , who is at the right hand of God in heaven, no wo appearing for thee in the fight of God & making request

unto him for thy Soule ?

5. Doest thou renounce all confidence in all other Mediators, or Interceffors, Saints, of Angels, beleening that lefus Christ the onely mediator of the Nevu Testament, is able perfectly to fane them that come unto God by him , feeing he ever liveth to make intercession for them? And wift thou with David fav vnto Christ, VVbom haue I in Heauen but thee? And there is none upon earth that I desire beside thee.

6. Doeft thou confidently beleeve,& hope to bee faued by the onely merits

ofthat

Rom. 1.35.

Heb. 9.24.

Heb. I.Ti. Heb.

7.15. Pf: 73. of that blondy death & paffion, which thy Saujour lefus (brift hath fuffered for thee? not putting any hope of faluation in thine ow one merits, nor in any other meaner or creatures? Being affuredly persivaded, That there is no falnation in any other: and that there is none, 4. 13. other name under Heauen, wuhereby thou must be faued.

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t,

7. Doest thou heartily forgine all wrongs, or offences done or offered vnto thee , by any manner of person E/a. whatfoeuer? And doeft thou as willingly (from thy heart) aske forgiuenesse of them whom thou halt gricuously wronged in word or deed? And doest thou cast out of thy heart , all malice Es. and hatred, which thou haft borne to 9:6: any body : that thou mayel appeare 13.24. before the face of Christ (the Prince of

peace) in perfect loue and charity?

8. Doth thy Conscience tell thee of any thing, which thou hast wrongfully take, & doest still vvhitehold from any widdows or fatherleffe children, or from any other person whomsoeuer? Be affured, that valeffe thou thalt refore, like Zacheus, these goods & lads (if thou bee able) thou canst not truely repent ; & without true repentance, thou canft not be faued, nor looke Christ in the face, when thou shalt appeare before his Judgement feat.

9. Doest thou firmely beleeve , that

thy

thy body shall be raised up out of the Grane, at the found of the last Trumper? And that thy body & soule shall be writed together agains in the resurre. Gronday, to appeare before the Lord Iesus Christ; and thence to goe with him into the kingdome of Heauen, to live in everlasting blisse and glory?

If the ficke party shall answer to all these questions like a faithfull Chriffian; then let all who are present, iowne together and pray for him, in

thefe or the like words.

A Prayer to bee faid for the ficke by them who wifit him.

O Mercifull Father, who are the Lord and giver of Life , & to whom belongs the iffues of death : wee thy children heere affembled, doe acknowledge, that (in respect of our mamfold finnes) wee are not vvorthy to aske any bleffing for our felues at thy hands; much leffe to become fuiters to thy Maiestie in the behalfe of others: yet because thou hast comman ded vs to pray one for another , ofeeially for the ficke, and half promiled shat the prayers of the righteous shallauaile much with thee : in the Obedience therefore of thy Commandement , and confidence of thy gracious promife, wee are bold to become humble fuiters

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vnto thy dinine Maiestie, in the behalfe of this our deare Brother (or Sefter) whom thou haft visited with the chastiment of thine owne fatherly hand, VVee could gladly with the Reflitution of his health, and a longer continuance of his life and Christian Felloweship amongst vs: bue for as much as it appeareth (as farre as wee can difcerne) that thou half appointed by this refitation , to call for him out of this mortall life: wee submitour will to thy bleffed will, and hubly entreate for lefus Chrift his fake, and the merits of his bitter Death and Passion (which hee hath fuffered for him) that thou vvouldest pardon and forgiue vnto him allhis finnes ; as well that wherein hee was conceived and borne, as also all the offences and transgressions which euer fince , to this day and houre hee hath committed in thought, word, and deed against thy divine Maiesty. Cast them behinde thy backe, remoone Pf.103 them as farre from thy presence, as the East is from the WVest; blot them out of thy remembrance, lay them not to his charge; wash them away with the Bloud of Christ, that they may no more be feene, and deliver him from all the Judgements, which are due vnto him for his finnes, that they may never trouble his Coscience, nor rise in Iudgement against his Soule, and impute

unto

onto him the righteoufneffe of left Christ , whereby hee may appeare righteous in thy fight: And in this extremitie at this time, wee befeech the looke downe from Heaven vpon him with those eyes of grace & compas fion, wherewith thou art wot to look vpon thy children in their affliction & mifery. Fittie thy wounded Seruant, like the good Samaritan: for here is a ficke Soule that needeth the helpe of fuch an heavenly Physician. 6 Lord , increase his faith , that he man beleeve that Christ dyed for him, an that his bloud cleanfeth him from a his fins: and either affunge his paine or else increase his parience, to endum thy bleffed will & pleafure. And (good Lord) lay no more upon him, then the malt enable him to beare . Heave him vp vnto thy felfe, with those fighes an groanes, which cannot bee expressed Make him now to feele what is the hope of his Calling: and what is the exceeding greatnes of thy Mercy an povver towards them that beleeve i thee. And in his weakeneffe , O Lord hew thou thy Brength. Defend hims gainst the suggestions and temptation of Satan : who (as hee hath all his life time) will now in his weakeneffe, d pecially , feeke to affaile him , and to denoure him . O faue his foute , &m prone Satan , and ecmmand thy be Ange

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Angels to bee about him, to aide him. and to chase away all enils and malignant Spirits farre from him. Make him more & more to loath this world, and defire to bee loofed & to bee with Christ. And when that good houre & time hall come (wherein thou hast determined to call for him out of this prefent life) give him grace peaceably & ioyfully to reeld vp bu foule into thymercifull hads. And doe thou receive him into thy nercy, and let thy bleffed Angels cary him into thy kingdome. Make his last oure his best houre , his last words his pest words, & his last thoughts his best houghts. And when the fight of his yes is gone, and his Tongue hall faile o doe his office, grant (O Lord) that is Soule may (with Stephen) behold of is Christ in Heaven, ready to receive im: and that thy Spirit within him, nay make requests for him, with sighes which cannot be expressed : Teach vs in im to reade and fee our ovene end and ortalitie: and therefore to bee careall to prepare our felues for our last nds, and put our felues in a readine le gainst the time that thou shalt call for , in the like manner. Thus, Lord, ee recommend this our deare Broher (or Sifter) thy ficke feruant, vnto by eternall grace and mercie in that rayer, which Christ our Saujour hath haught vnto vs.faying,

8. 26.

Our Father which art in Heanen

Thy Grace, O Lord lesse Christ, the love O heavenly Father; thy comfort of confolation, O holy Spirit, be with all, and especially with this thy sicke so want, to the end, and in the end, Amen.

Let them reade often vnto the Sicke, some especiall Chapters of the holy Scriptures, as:

The three first Chapters of the

booke of Job.

The 14. and 19. Chapters of lob.
The 34. Chapter of Deuteronomy.
The two last Chapters of Joshua.

The 17. Chapter of the first of Kings.

The 24. and 12. Chapters of thek

cond of Kings.

The 48. 40, and 65. Chapters of

The History of the Passion of Christ.

he

The 8. Chapter to the Romanes.
The 15. Chapter of the first Episte

to the Corinthians.

The 4. of the first Epistle to the Thessalanians.

The s. Chapter of the second !
piftle of Paul to the Corinthians.

The first and last Chapters of San

lames.

The 11. & 12. to the Hebrevies. The first Epistle of Peter.

The three first , and the three last Chapters of the Revelation, or forme of thefe

And fo exhorting the ficke partie to praite vpon God, by Faith and Patience till he fend for him; & praying the Lord to fend them a joyfull meeting in the Kingdome of Heanen and a bleffed Refurraction at the last day, they may depart at their pleasure in the peace of God in ithe State and I

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Confolations against impatiency in fickneffe.

I Fin thy ficknes by extremitie of paine thou bee driven to impatiencie meditate:

i. That thy finnes have deserved the paines of hell : therefore thou mayeft with greater patience endure these fatherly corrections,

2. That these are the scourges of thy heavenly Farber, and the rod that is in his had. If thou didft fuffer with revesence being a childe, the correction of thy earthly parem; bow much rather shouldest thou novy subject thy selfe (beeing the Childe of God) to the chassislement of thy Heauenly Father, seeing it is for thine eternall good?

3. That CHRIST suffered in his dolofoule and body , far grieuouser paines rum. for thee; therefore thou must more 13.3

Heb.

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Heb.

willingly fuffer his bleffed pleafure for thine owne good. Therefore (faith Peter) Christ Suffered for you , leausny you an example, that yee should follow 1. Pet. his fleps. And, Let vs, (faith Saint Paul) runne with ioy the race that is fet before 12.1.3 vi looking unto lefus, the Author and f nisher of our Faith, who for the ioy the wwas fet before him, endured the Croffe åc.

I. Pet. 5. R. mabtaet . Cum quors. gravi morbo tëquod uno onds hber effet, ac fi à Dea tunc defertws Patr. s.Pet. f. 10. 1. Cor.

10.13.

4. That these afflictions which no you fuffer, are none other but fu vuhich are accomplished in your breth that are in the world, as witnessed Teter: Yea, lobs afflictions vvere fam more grieuous. There is not oned the Saints, which now are at refti Heauenly joyes, but endured as mud bee 2s you doe, before they went thithe doluit Yea, many of them willingly fuffers all the torments, that Tyrants cou inflict vpon them , that they migh come to those heattenly loyes, when unto you are now called. And yo have a promise, that the God of grace, after that you have Suffered while; will make you perfect , fablis fuiffet, frenghten, and fettle you. And that G of his fidelity will not Suffer you to tempted about that you are able, but we with the temptation also make a ve to escape, that ye may be able to beare 5. That GOD hath determinedth

time, when thy affliction hall end

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well as the time when it began. Thirtie Ioh. eight yeares were appointed to the ficke s.s. man at Bethefdaes poole. Twelue yeares Mat. to the VVoman with the bloudy Iffue. Exed. Three Moneths to Mofes: Tenne dayes tribulation to the Angel of the Church of 1. 10. Smyrns: three dayes plague to Danid. 3. Sa. Yea the number of the godly mans 24.23. teares are registred in Gods booke and 16.8. the quantitie kept in his Bottle.

The time of our troubles (faith Modichrist) is but a modicum , Gods anger cum & afts but a moment (faith David.) A vos. little feafon (faith the Lord:) & there- Ich. fore calls all the time of our paine, but 16. 16. he houre of forrows. Danid, for the Apoe. vviftnesse thereof, compares our pre- 6.11. ent troubles to a Brooke : and Athana- 100.16 fins to a Sievere. Compare the longest, 110.7. wifery that man indures in this life, to Nubehe eternity of beauenly ioyes , and they eit, vill appeare to bee nothing. And as cito he fight of a Some fafe borne, makes transihe Mother forget all her former dead- 1ch. y paine : fo the fight of Christ in Hea- 16. 23. en, who was borne for thee : will make Il these pangs of death to be quite orgotten, as if they had never beene: ke Stephen, who as foone as he favy brift forgat his ovene vounds, with the horrour of the grave, and terror of the flones; & sveetly yeelded his soule nto the hands of his Sauiour. Forget hine ovene paine, thinke of Christs

interioristica de la constitución de la constitució

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15. 39.

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vrounds: Bee faithfull unto the death & Apoc. 3, 10. he will give thee the Crowne of eternal

life.

6. That you are novy called to Reperitions in Christs Schoole; to fee how much Faith, Patience, and Godlinelle, you have learned all this while : and whether you can like lob receive at the hand of God fome euill, as well as you have hitherto received a great deale of good. As therefore you have alwayes praved , Thy will be done , fo be not now offended at this which is done by his holy vivil.

7. That all things shall overke toget ther for the best to them that love God in Comuch that neither death , nor life , nor Angels, nor Principalities , nor Powers &c. shall be able to Separate vs from the lone of God, vehich is in lefus Christon Lord. Affire your felfe, that enery pan is a prevention of the paines of Hell every respit, an earnest of Heavens Reft: And how many friper doc you effeeme Heaven worth? As your life hath bene a Comfort to others; fo give your frieds a Christian example to dve and deceive the Divell as lob did. Iti but the Croffe of Christ fent before, n erwife the love of the VVorld in thes that then mayest goe eternally to hu

innicueio que docet caduca afpernete & colein pirare. N ginz. ad Philagraum.

vvith

with Christ, who was crucified for three. As thou art therefore a true (hristian, take up (like Simon of Cyrene,) with both thy armes, his holy Crosse, carrie it after him unto him; thy paines will mortely passe, the loyes shall never passe away.

Consolations against the feare of Death.

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or of the state of

I Fin the time of thy ficknesse thou findest thy selfe fearefull to die; meditate:

1. That it argueth a dastardly minde to feare that which is not : for in the Church of Christ there is no death, Ifay 25.7.8. And, vehofoener lineth and beleeueth in Christ, shall neuer die, John, 11 20. Let them feare Death, who live without Christ. Christians die not; but when they pleafe GOD, they are like Enoch traffated vnte God. Their paines 1. K are but Elians fiery Chariot to carry 2. 11 them vp to heaven : or like Lazarus Link. fores, fending them to Abrahams bo- 16. some. In a word , if thou bee one of them that like Lazarus, louest lesus, thy ficknesse is not unto death, but for the glory of God: who of his love changeth Toba thy living death to an everlasting life. And if many Heathen men , as Socrates, Curtius, Seneca, &c. dyed willingly (when they might have lived) in

Kk :

hope

hope of the immortalize of the Soule wilt theu, beeing trained to long in Christ Schoole, (and new called to the Marriage Supper of the bleffed Lambe, Appe. 10. 7.) be one of those Guest that refuse to goe to that infull Ban-

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quer? God forbid.

2. Remember that thy abode here is but the fecond degree of thy life: fo after thou hadft first lined nine moneth in thy Mothers voombe, thou walt a necessity driven thence, to live her in a second degree of life. And when that number of Moneths which Go hath determined for this life, are exp reds thou must like vise leave this, and passe to a third degree in the other vvoild, which neuer ends. VVhicht them that live and dye in the Lord furpaffeth as farre this kinde of life. this doth that which one lives in hi mothers wombe. To this last & excel lenteft degree of life , through the doore, paffed Christ himselfe, and a his Saints that were before thee: and fe thalf the rest after them and thee. Vyh mouldest thou feare that which common to all Gods Eled? VVhy fhou that be vincouth to thee, which was f vvelcome to all them ? Feare no death, for as it is the Exodus of a but foit is the Genefis of a better vyork the end of a remporall, but the begin ning of an eternall life.

14.15.

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3. Confider that there are but three things that can make Death fo fearefull vnto thee, first, the losse theu hast thereby : secondly , the paine that is therein: thirdly, the terrible effects which follow after: All these are but falle fires, and causelesse feares. For the first , if thou leavest here uncertaine goods, which Theeues may rob , thou halt finde in Heaven a true Treasure, 19, 20. that can neuer bee taken away : thefe were but lent thee, as a Stevuard vpon accounts; those shall be given thee as thy revvard for euer. If thou leauest a louing VVife; thou halt be maried to Christ, wwhich is more louely : If theu leauest Children and Friends, theu halt there finde all thy Religious Anceflours, and Children departed ; yea, Christ, and all his bleffed Saints and Angels; and as many of thy Children as be Gods Children , shall thither follow after thee; Thou leavest an earthly poffesion, and an House of clay, & thou halt emoy an Heavenly inheritance, & 2.Co. mansion of glory : which is purchased, 5 1. prepared, and referred for thee. What hast thou lost? Nay, is not death vnto thee gaine? Goe home, goe home, & we will follow after thee.

Property of the second second

Secondly, for the paine in death: the Timor feare of death more paines many, then moreis the very panes of death: for many a morre . Christian dyes without any great pejor,

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a. Cor. pangs, or paines. Tich the Anchor of thy hope on the firme ground of the thy vicacnesse to perfect his strength, and not to fuffer thee to bee tepted aboue that thou are able to beare. And Christ will mortly turne all thy temporall paines to his eternall iones. Laffly, as for the terrible effects which follow after death, they belong not vnto thee being a Member of Christ: for Christ by his death hath taken away the fting of death to the faithfull : To that Rom. now there is no condemnation to them that are in Christ lesus. And Christ hath Ish. protested , that hee that beleeveth in 5.24. wim, hash everlasting life , and shall not come into condemnation , but hash paffed from death unto life. Hereupon the holy Spirit from beauen faith, Bleffed are the dead that die in the Lord : and that from thenceforth they rest from their labours and their worker do follows them. In respect therefore of the faithfull, death is funallowed up into victory, and his fling, which is fin , and the pupish 1. The. ment thereof, is taken away by Obritt, Hence Death is called , in respect of Efa. our bodies, a fleepe, and reft: in refped 1. Tob. of our foules, a going to our beauenly Fa-14. 1. a. 10 0 ther ; a departing in peace; remound LUGIC er etemum Tite, 3. 2. Cor 5. Phil. 2. dya hugis Mprs porta glodie, Creg. ianua vita. Bernit.

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from this body to goe to the Lord; a diffolution of foute & body to be woith (mift. What mall I fay? Precious in the fight of the Lord is the death of his Saints. These paines are but thy throwes and travell to bring foorth evernall life. And who would not paffe through Hell, to goe to Paradife? Much more through death? There is nothingafter death, that thou needest feare, not thy finnes; becouse Christ hath payed thy ransome; not the Indge , for hee is thy louing Brother ; not the Grave , for it is the Lords bed; nor Hell , for the Redeemer keepes the kever: not the Dinell, for Gods holy Angels pitch their tents about thee, and will not leave thee, till they ring thee to Heaven. Thou wast neuer nearer Eternall life; glorifie therefore Christ by a bleffed death. chearefully, Come Lord lefus , for thy feruant commeth vnto thee willing, Lord, helpe my vueskeneffe.

Seven farth fed thoughts, and mournefull Ligher of a ficke man ready to die.

Now for as much as God of his infinite mercy doth for temper our paine and fickenefic, that were are not alwayes opprefied with extremity: but gives vs in the middeft of our extremities fome respite, to ease and refresh our schools; thou must have an es-

Kks

fpeciall care (confidering how thortal time thou haft, either for ever to lofe or to obtaine Heaven) to make vie of every breathing time, which God doth affoord thee; and during that little time of ease to gather frenght against the fits of greater anguish. Therefore in these times of relaxation and ease, vie some of these thort thoughts and sighes.

The first Thought.

Seeing every man enters into this life in reares, paffeth it in foveate,& ends it in forrow: ah what is there in it, that a man thould defire to live any longer in it! Oh vvhat a folly is it that when the Marriner roweth with all his force to ariue at the wished port; and that the Traveller never resteth till he comes to his journeys end, we feare to descrie our Port; and therefore would put backe our Barke, to be longer toffed in this continuall rempeft! we vicepe to fee our journeys end & therefore desire our iourney to be lengtned, that wee might bee more tired with a foule and cumber fome yvay.

The Spiritual Sigh thereupon.

O LORD, this life is but a trouble fome Pilgrimage: fevr in dayes

but full in enills; and I am vveary of it, by reason of my sinnes: Let me there fore (O Lord) intreat thy Maiefly in this my bed of ficknesse, as Elias did under the lumiper three in his affliction: It is nove enough, O Lord, that I have li ued fo log in this valley of miferie: take my Sule into thy mercifull hands , for I ame no better then my Fathers.

47.9. I Keg.

The fecond Thousabt.

Hinkewith what a body of finne thou art loade, what great civil v varres are contained in a little World; the fiesh fighting against the Spirit , pasion against reason : Earth against Heauen: and the world within thee, banding it felfe for the VVorld without thee: and that but one onely meane remaines to end this conflict , Death; which (in Gods appointed time) will Separate thy Spirit from thy flesh, the pure and regenerate part of thy soule. from that part which is impure and unregenerate.

The Spiritual Sigh upon the Second thought.

VV retched man that I am, who shall Rem deliver mee fro the body of thu death: 1.24. Omy svvcete Saujour, Icsus Christ, thou hast redeemed me with thy pretions

blood.

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Ap 6. 5.9. Pfal. blood: And because thou hast delivered my soule from sin, mine eyes from teares, and my seete from falling: I doe here from the very bottome of my heart, ascribe the vyhole prayse and glory of my saluation, to thy onely grace and mercy, saying (vith the holy Aposse, Thanks be unto God, which hash given me the victory, through our Lord less (hrist.

1. Cor. 15.57. Pfal.

The third Thought.

Thinke how it behooves thee to be affured, that thy foule is Christs for death hath taken sufficient gages to affure himselfe of thy body, in that at thy Senses begin already to die, saw onely the sense of paine, but sith the beginning of thy being began with paine, marvelle the lesse if the end coclude with dolours. But if those temporall dolours (which onely affict thy body) be so painfull: O Lord, who can endure the devowing sire? Who can abide the everlassing burning?

1/a. 33.14.

The spiritual Sigh upon the third]
Thought.

O Lord Iesus Christ, the Sonne of the living God, who are the oneh Physician that canst ease my body from paine; & restore my Soule to life etc.

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nall; put thy Pasion, Croffe, and Death, betyvixt my Soule and thy Iudgements, & let the merits of thy Obedience flad betwixt thy Fathers Inflice and my disobedience, and from these, bodily paines receive my foule into thine euerlafting peace: for I cry vnto thee with Stephen , Lord lesus receive my Spiret.

The fourth Thought.

T Hinke that the worst that death can doe, is but to fend the foule fooner then thy fleth would bee villing, to Christ and his heavenly loyes: Remember, that that worst, is thy best hope. The worst therefore of death, is rather a helpe than a harme.

to all the th

The spiritual Sigh woon the fourth Thought.

Lord Iefus Chrift , the Sauiour of all them that put their must in thee: forfake nor him that in miferie flyeth vnto thy Grace for succour and mercy ; O found that foveet voyce in the eares of my Soule, which then fpakelt vnto the penitent thiefe on the Luk. Crose, This day shall then be with mee 23.43. in Paradife: For I, O Lord, do (with he Apostle) from my Soule speake.

VIIto

vnto thee, I defire to be diffolued, & to bee wwith Christ.

The fift Thought.

Ich. 11.35.

1. Pet. 1.8.

Thinke (if thou fearest to die) That in Mount Sion there is no death: for he that beleeueth in Christ , shall never die. And if thou darest to live without doubt the life eternall (whereunto this life is a passage) surpassert all. There doe all the faithfull departed (having ended their miseries) live with Christ in ioves : and thither thall all the godly which furniue, bee gathered out of their troubles, to enjoy with him eternall reft.

The Spiritual Sigh upon the fift Thought.

Lord thou feelt the malice of Sathan, who (not contenting himfelse, like a roaring Lyon, all the daier & nights of our life, to feeke our de ftruction) thewes himfelfe most bufie, when thy Children are weakest and nearest to their end. O Lord reproue him, & preserue my soule. Hee feekes to terrifie me with death, which my finnes have deferred ; but let thy hoh Spirit comfort my foule with the alfurance of eternall Life, which thy Blood hath purchased. Affivage my

parm

paine, increase my patience. (& if it be thy bleffed will, end my troubles: for my foule befeecheth thee with old bleffed Simeon , Lord novu let me thy Luk. fernant depart in peace, according to thy 22.9. VVord.

The fixt Thought.

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Hinke with thy felfe, what a bleffingGod hath bestowed vpo thee, about many millions of the world, that whereas they are either Pagans, who worthippe not the true God; or Idolaters, who worthip the true God falfely : Thou haft lived in a true Chriftian Church, & haft grace to die in the true Christian Faith, and to bee butied in the Sepulcher of Gods Seruants; 26.6. who all waite for the hope of Ifrael, the Luk. raising of their bodies in the Resurrection of the luft.

The Spirituall figh upon the fixt Thought.

LORD Icfus Christ, wwho art the lob. 11. Refurrection and the life, in volom wwhofoener beleeneth , shall line though 24. bee vere dead, I beleeve, that velopoever liveth , & beleeveth in thee shall never die: I known that I shall rife againe in the Refurrettion of the last day: for I am fure lob 19. that thou my Redeemer livest : And 25.26.

thouse !

Gal.3.

Lam

. 12.

Job 19 (though that after my death wormes froy this body, yet I shall fee themy Lord, and my God in this fles Grant ther efore . O Chrift , forth bitter death & Paffion fake . that that day I may bee one of thems whom thou wilt pronounce that is full fentence: Game ye bloffed of my F Mat. ther, inherit the kingdome prepared f 25.4. you before the foundation of the world

The Seventh Thought.

T Hinke with thy felfe hove Chi endured for thee a curfed death, the wrath of God, which was due n to thy finnes, and what terrible pa & cruell torments the Apolles Martyrs, have voluntarily suffered the defence of Christs Faith , w they might have lived by diffemble or denying him: hovy much more ling shouldest thou bee to depart the Faith of Christ having leffe pain to torment thee; & more meanes comfort thee!

The spiritual Sigh opon the feuenth Thought.

Iclus Chille

Lord, my finnes have deferm the paines of Hell & eternall dea much more these fatherly correcting

wherwith thou doeft afflict mee: But, O bleffed Lambe of God , which takeft lob. every the sinnes of the vvorldshaue mer-1.29. y upon me, o wash away all my filthy fins, with thy most precious bloud : and receive my foule into thy heavenly Kinglome; for into thy hands, O Father, 1 com- 23.4. nend my Spirit: thou hast redeemed mee, Lord, thou God of truth.

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Apre.

Pfal. 31.5.

The ficke perfon ought nove to fend for some godly and Religious Taftor.

Nany wife remember (if conveniently it may bee) to fend for fome odly & religious Tafter not onely to ray for thee at thy death (for God in och a case hath promised to heare the rayers of the righteous Prophet, and ba Cen. lders of the Church) but also vpon thy mfession, and unfained repentance , to 18.20. bfolue thee of thy finnes; For as and hrift hath give him a Calling, to c ba- 3.1. ize thee unto repentance , for the Re- 4.14: ission of thy finnes: fo hath he likewife 1. Sa. wen him a calling, & d power , and e 977. sthority (vpon repentance) to abfolue 19 22. thee from thy finnes. f I vail give thee blam. be Keyes of the Kingdome of Heaven: 15.14.

15.16.

CM ar. 19.4.19.4. d s. Cor; 5.4. e 2. Cor, 10.1. f Mat.

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16.

Church, doe not forgine finne by any absolute power of their owne (for fo fri onely Christ their Master forgiveth finnes) but ministerially as the fernats mitof Christ & stevvards, to whose fidelitie the Lord and Mafter hath committed his Keyes: and that is when they doe declare and pronounce either publikely, or prinarely, by the word of fed God, what bindeth, what loofeth, & the mercies of God to penitent finners; or his Iudgement to impenitent & obstinate persons: & so doe apply the generallpromises or threanings to the peni- 5. 4. tent or impenitent. For Christ from 2.Cor. Heauen doth by them (as by his Mini- AA. sters on earth) declare whom he remit- 13.38. reth & bindeth , & to whom hee will end open the Gates of Heauen , & against faith whom he will that them. And there-in Affore it is not faid: wwhofe finnes yee fig- cer. nifie to be remitted, but vvhose sinnes ye cap. remit. They then doe remit finne, because Christ by their ministry remitteth stus finnes, as Christ by his Disciples loofed omni-Laz arus, 10.11. 44. And as no VVater Patto. could wash avvay Naamans Leprosie ribus but the VVater of Iorda (though other & De-Rivers were as cleare) because the pro- bus.

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Minipeccata retunt. non au-TEES-Time opza-M COC I. Cor.

LOND rapi get egeoiav æqualem tribuit potestatem, cuus fignum eft quod omnes ex æquo ligant & folvat, t Petrus. Papifts dare not deny this. Quilibet facer-os (quantum ett ex virtute clavium) habet poteftaem indifferenter in omnes. In supplement. Th.4.6.

I ahn.

20.23.

1.24. c Act.

12.2.

d Ro. 1. 1.

e 3.

Cor. 5.18.

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Heb.s.

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h John.

20.22.

AA. 13. 24.

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13.2. 1.Cor.

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10. " I alors mife was annexed vnto the water of Iordan, & not of other Rivers : So though another man may pronounce the fame words, yet have they not the fame efficacie and povver to work on the Confcience, as when they a pronouced from the mouth of (bril Ministers, because that the *promis is annexed to the VVord of God i their mouthes: for them hath hee chofen, e feparated , and d fet apart fo this worke, & to them he hath com mitted the Ministery and woord of m conciliation, by their holy f calling, an g ordination they have received the boly Gooff, and the ministerial pove of binding & loofing. They are fa fourth of the holy Ghoft , for this wwi vubereunto he hash called them.

And Christ gives his Ministe power to forgiue finnes to the per tent, in the same * words that heem cheth vs in the Lords Prayer, to defi God to forgiue vs our finnes; to affin all penitent finners, that God by Ministers absolution, doeth full through the merits of Christs bloo forgive them all their finnes. Soth what Christ decreeth in Heaten In ro Iudicii the fame he declareth earth by his reconciling Ministers; for panitentia: fo that as God hath zoisv conciled the world to himselfe by le Tal aurois. Ink. 11.4.2. Cor. 5.18.

Chn

Christ: so hath he (faith the Apostle)
given unto us the Ministery of reconciliation.

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He that fent them to baptize, faying, Goe and teach all nations; baptizing them, erc. fent them also to remit 20,12. linnes, faying, As my Father fent me, 13. fo fend I you: vohofefocuer fin yee remit, they are remitted unto them, oc. therefore none can baptize, (though he vie the same water, and word:)but 2. Cor. onely the lavofull Minister which 2.7. 10 Christ hath called & authorised to this 5.4 Divine & ministerial suction; so though others may comfort with good words; et none can absolue from sinne, but onely those, to whom Christ hath committed the holy Ministery & 2.Con. vvord of reconciliation : & of their ab- 19. Solution Christ speaketh, he that heareth you, heareth me. In a doubtfull title Luke thou wilt aske the counfell of thy, 10.16. kelfull Lavryer , in perill of sicknes, how wilt know the advice of thy leared Physician, & is there,no danger in fread of damnation, for a finner to be his orinne ludge?

Indicious Caluin teacheth this poynt inft.c.
of Doctrine most plainely: Etsi omnes 4, 6a.
mutuo nos debeamus consolari, &c. Although (saith he) wee ought to comfort
or consirme one another in the considence
of Gods mercy yet wee see that the Ministers are appointed as writnesses and

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sureties to ascertaine our Consciences of

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the remissions of Sins: Insomuch as they are faid to remit finnes, & to loofe foules. Let every faithfull man therfore remember, that it is his duty (if invoardly hee be vexed and afflitted with the fense of his finnes) not to neglect that remedy which is offered unto him by the Lord, to Wit, that (for the eafing of his Con-[cience) bee make private confession of his sinnes onto his Pastor; and that he defire his private endeauour for the applicarion of some comfort unto his Soule, whole

Chrioffice it is (both publikely and prinately) itianif. vo.I. to administer Enangelicall Consolation fol. 65 .

to Gods people. Lusher to.6.

Beza higly + commendeth this pra-Clife, and Luther faith, That he had ra-109.30 ther lose a thousand woorlds, then suffer a VVit private confession to be thrust out of the mes 044 Church. Our Church hath euer most Lieur foundly maintained the truth of this doctrine; but most justly abolished the tyrannous and Antichristian abuse of wed D. Popish Auricular cofession which they who not thrust upon the fouler of Christians, as an Expiatory facrifice, and a meritorious fatilfaction for finne; racking their Conscience to confesse, whe they feele no distresse, & to enumerate all their finnes which is impossible: that by this meanes they might dive into the fecrets of all men which oft-times hath proned pernicious, not onely to

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prinate persons, but to publike states. But the truth of Gods VVordis, that no person, having received Orders in Mar. the Church of Rome can truely absolue a 2.7 finner: for the Keyes of Abfolution are 5.21. tvvo: the one is the Key of Authority & M.st. and that onely (Christ hath : the other is the Key of Ministery , and this he Cor. gives to his Ministers, who are there- 4.1. fore called, the Ministers of Christ; The u Stevvards of Gods Mysteries: The x 5.20. Ambaffadors of Reconciliation, Bishops, Herri Paftors, Elders, &c. But Christ neuer or- clavis. dained in the New Testament, any order of facrificing Priefts, neither is the scietia Name of ispece, which properly fignifieth Sacerdos , or Sacrificing Prieft, neudi. given to any officer of Christ, in all the 12. 10. New Testamet: Neither doe we reade 1. Ich. in all the New Testament, of any, who Ter. confessed himselfe to a Priest, but as.15. Judas. Neither is there any reall Priest in the New Testament , but testas onely Christ. Neither is there any part of his Priesthood , to be now accomplified on Earth , but that which vendi. hee fulfilleth in Heaven, by making intercession for vs. Seeing therefore Mat. Christ neuer ordained any Order 17.4. of Sacrificing Priefts: and that Popish Priests scorne the name of Ministers of 128. the Goffel, to whom onely Christ Heb. committed his Keyes : It necessari- Heb. ly followeth, that no Popish Prieft, 7.35.

Lub. 16.10. Cor. Miniduplex eit, una difcerelt poligandi & ab. Ich. Heb. 7.

can truly either excommunicate or abfolue any finner, or have any lavoful right to meddle with Christs Keyn. But the Antichristian abuse of this Diuine Ordinance, should not abolish the lavofull vse thereof betwixt Christians and their Pastours in cases of distresse of conscience, for which it wa

chiefly ordained.

And verily, there is not any means more excellet to humble a proud heart nor to raife vp an humble (pirit, then this spirituall conference between the Pastour and the people commis ted to their charge. If any finne there fore troubleth thy conscience, confelle it to Gods Minister , aske his Counfell, and if thou doest truely to pent, receive his Abfalution: And the doubt not in foro Confesentia but the finnes be as verily forginen on earth as if thou didft heare Christ himselfe in fore judicii, pronouncing them to be forgiven in Heaven. Qui vor audu me audit; Hee that heareth you, her reth mee. Trie this, and tell me whe ther thou shalt not finde more casein thy conference then can bee expressed in words. Did prophane men confider the Dignity of this Divine Calling they would the more honour the Cal ling, and reverence the Perfons.

The ficke man (having thus eafer his confcience, and received his Able

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lution) many doe well (having a conuenient number of faithfull Christias iovneth with him) to receive the holy Sacrament of the Lords Supper, to encourage him in his Faith: to difcourage the Divellin his affaults. In this refpect the Counfell of Nice termeth this Sa- cil. crament, Viaticum, the foules prouifion Nic. for her journey. And albeit the Lords Supper bee an Ecclefiafticall action, vet d Mar. for as much as our Lord (at the first in- 16. 18. flitution) celebrated it in a d prinate 22.12. house, and that e S. Paul termeth the e Ro. houses of Christians , the Curches of 6 Chrift, and that f Chrift himfelfe hath perf. 2. promised to bee in the middest of the ! Mat. faithfull , where but two or three are eathered together in his Name: I see no reason, but if Christians desire it (whe they are not, through ficknesse, able to come to the Church) but that they hould receive, and Pastors ought to administer vinto them the Sacraments t home. He heweth more simplicity hen knowledge, who thinkes that this sauoures of a prinate Masse: for a la le-Masse is called private, not because it is hid in a private house, but because (as Bishop a levvell teacheth out of b A- ding. quinas) the Priest receiveth the Sacrament himfelfe alone without distribustate.

Har-Art.1. of pre-

Maffe, bl.4. b In Miffis privatis fufficir fi unus fit prafens le licet Minister; qui populi torius perionam gerit.

14. par . 3 . 9 . 38 . Art 3 .

tion made vnto others, and then it is prinate, although the whole Parish bee present and looke vpon him. Thereis as much difference betweene fuch Communion, and the Antichristian idoll of a prinate Maße, as there is berwixt Heauen and hell. For at a Com munion in a private Family vpon fuch an extraordinary occasion, Christ his institution is observed : Many faithful Brethren meete together, and tam one for another, Christ his death is to membred and thewed, and the Mini ster, together with the faithfull, and the ficke party doe communicate. M Caluin faith, That hee doth very vvillis gly admit Administring of the comme nion to them that are ficke , when the case and opportunity so requireth. And i fentio, a another place hee faith, That he ha many vveighty reason to compel himm to deny the Lords Supper unto the ficht Yet I voould wish all Christians tow to receive often (in their health) effe cially once enery Moneth with the whole Church, for then they shall n need so much to assemble their frie vpon fuch an occasion, nor to much bee troubled themselves for wante the Sacrament. For as Mafter Perka

tendű elle hunc more, ut apud ægrotos celebretur commu. nio.

De

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cum res ita & opportutitas feret. Ept. st. a Cura nam ægrotis negandam effe non arbitror, multa graves caufæ me impellunt. Epi. 63. 1.

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faith very well. The fruit and efficacie of the Sacrament is not to bee restrained to Perthe time of receiving , but it extends it selfe to the vuhole time of mans life af. terwards: the efficacy whereof, did way to men throughly vnderstand, they mould not need to be often exhorted to receive it.

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Admonitio ad Pastores,

Pastores omnes hic exoratos vellem, ut in hujus controverfia statum penitus introspiciant : nec fideles ex hac vita migrantes, & panem vita petentes , viatico suo fraudari sinant, ne lugubris ista in ius adimpleatur lamentatio: Parvuli panem Lam. petunt, & non est qui frangat eis.

As therefore when a wicked Liver dyeth hee may fay to Death, as Ahab faid to Eliah , Hast thou found mee, O 2. Ki. mine enemie ? Soon the other fide, when it is cold a penitent finner, that death knoks at the doore, and beginnes to looke him in the face; hee may fay of death, as David faid of Ahi- 2. 5 a. maaz, Let him come and welcome: for 13. 27. he is a good man, & commeth with good moria. ridings: he is the messenger of Christ, re and bringeth vnto mee the joyfull pius, newes of eternall Life. And as the difce Red Sea vvas a gulph to drowne the piè. Egyptians to destruction; but a paslage to the Ifraelites to conveigh them

Summum hominis bonum, bonus

ex hac

exitus.

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1.20. AA.

7.53.

to Canaans possession: so death to the wicked, is a finke to hell and condemnation; but to the godly, the Gate to everlafting life and faluation. And one day of a + bleffed death, will make an amends for all the forrowes of a bitter life.

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When therefore thou perceivef thy Soule departing from thy body, pray with thy tongue if thou cast, else pray in thy heart & minde, these words, fixing the eyes of thy foule ypon lefus Christ thy Saujour.

> A Frayer at the yeelding up of the Ghoft.

Lambe of God, which by thy Blood haft taken away the finnes of the VVorld: haue mercy vpon mee a finner , Lord lesus receiue my Spirit. Amen.

When the fick party is departing let the faithfull that are present, kneele do vine and commend his foule to God, in thefe or the like words.

Gracious GOD, and merciful Father , who art our refuge and frenght, and a very present helpen trouble; lift up the light of thy favour rable counten moe at this instant vpcol thy Seruant, that novy commether

Pfal. 36.1.

Pfal.

4.6.

appeare

appeare in thy prefence: wash avvay, good Lord, all his sinnes, by the merits of Christ lesus blond, that they may neuer bee laid to his charge. Increase his Faith, preserve and keepe safe his Soule from the danger of the Dinell, and his wicked Angels. Comfort him with thy holy Spirit, cause him now to feele that thou art his louing Father, 1. Iol and that hee is thy Childe by Adop- 1.7. tion and Grace, Saue, O Christ, the price of thine owne bloud, and fuffer him not to be loft, whom thou haft bought fo dearely. Receipe his foule, as thou didft the penitent Theefe into thy heatienly Paradife. Let thy bleffed Angels conduct him thither, as they carried the foule of Lazarus; and grant vnto him a joyfull refurrection at the last day. O Father, heare vs for him, and heare thine owne Sonne, our onely Mediator, that fits at thy right hand, Rom. for him and vs all: even for the merits 8.34. of that bitter death and paffion which hee hath fuffered for vs. In confidence whereof, we now recommend his foule into thy fatherly hands, in that bleffed Prayer, which our Saujour hath taught vs in all times of our troubles to fav vnto thee.

Our Father, &c.

Thus farre of the Practice of Piety in dying in the Lord.

Notite

Novu followeth the Practice of Piety in dying for the Lord.

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THe Practice of Piety in dying for the Lord, is termed Martyrdome.

Martyrdome is the testimony which a Christian beareth to the Doctrine of the Gospell, by enduring any kinde of death to inuite many, and to confirme all, to embrace the truth thereof. To this kinde of deaths Christ hath promised a Crowne Bee thou faithfull unto the death, and! vuille give thee the Crowne of life Which promise the Church so firme ly beleeneth, that they termed Matyrdome it Telfe a Crowne: And God to animate Christians to this excelled prize, vvould, by a prediction; that Ste phen, the first Christian Martyr, should have his name of a Crowne.

Of Martyrdome there are three kinds 1. Sola voluntate, in will onely: 2 John the Euangelist, who (being boy led in a Cauldron of Oyle) came ou rather anointed then fed , and dyedot old age at Ephefue.

2. Solo opere, in deed onely : as the Innocent of Bethlehem.

3. Voluntate & opere, both in will and deed : as in the Primitive Church

Apoc. 2. to. Bern. Ser. in feft. Innoc. Erid. Nauf. in bit. Ichan, Flores Hift and An. 59. Mats. 2. Acts. 7.

Stephen

I. Cer. 12.13. Saguis martyrum femen Ecclefiæ.

Martyres acceperüt, non dederunt coronas. Les Marty-Tio co.

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Stephen, Polycarpus, Ignatius, Laurentius, Romanus, Antiochianus, & thoufands. And in our dayes, Crammer, Latimer, Hooper, Riddley, Farrar, Bradford, Philpot, Sanders, Glouer, Taylor, and Atts others innumerable: whose fiery zeale and to GODS truth, brought them to the ments. flames of Martyrdome, to feale Christs 1. Per. Faith. It is not the cruelty of the death, 2.19. but the innocency and holineffe of the Caufa cause, that maketh a Martyr. Neither non is an erroneous conscience a sufficient passio, warrant to fuffer Martyrdome, because Marty-Science in Gods VVord must direct rem: Conscience in mas heart. For they who Ep.6. killed the Apostles in their erroneous Non consciences, thought they did God good mortes feruice: and Taul of zeale breathed out mores, Raughters against the Lords Saints. Now D. whether the cause of our Seminarie Boyes Priests and lesuites bee so holy true and Tho. innocent, as that it may warrant their 12.qu. Consciences to suffer death, and to haand their eternall faluation thereo, let Joh. Pauls Epiftle written to the ancient 16.2. Christia Romans (but against our neve 9. 1. Antichristian Romans) bee judge: Phil. And it will plainely appeare, that the 3.6. Doctrine which S. Paul taught to the ancient Church of Rome, is ex diameire, opposite in 26 fundametall points Epiof true Religion , to that which the ad Ro. eve Church of Rome teacheth and manos, nove Epittola in Romanos.

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maintaineth. For S. Paul taught the primitive Church of Rome.

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1. That our Election is of Gods free grace, and not ex operibus pravifis, Ro. 9. 12. Rom. TT. 5.6.

2. That wee are justified before God by fairly onely, without good vvorker, Rom, 2.20, 28. Rom. 4.2. &c. Rom 1.17.

3. That the good workes of the regar nerate, are not of their owne condignity meritorious, nor such as can deserve Heaven, Rom. 8.13. Rom. 11. 6. Rom. 6.23.

4. That those Bookes onely are God Oracles and Canonicall Seripture, which were committed to the custody and credit of the leaves, Rom. 3, 2. Rom. 1. 2. Rom. 16. 16. fuch were neuer the

Apocrypha. That the Holy Scriptures have Gods authority * Rom. 9.17. Rom.3. 4. Rom. 11.23. conferred with Gal.3.

21. Therefore abone the authority of the Church.

6. That all, as vvell Laity as Clergy that will be faued, must familiarly reads or known the holy Scriptures, Rom. 13. 4.Rom, 10.1.2.Rom, 16.26.

7. That all Images made of the true God, are very Idols, a Rom. 1. 23. and Rom. 2.22. conferred.

Haning reference to robat het Spake before. Rom. 1.21. of Images.

g. That

Note, that the Scrip. ture faith. O God Carel the

Scripture concludeth, is all one with Paul.

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8. That to bovo the bnee religiously to an Image, or to worthip any creature, is meere Idolatry, Rom. 11.4. & a lying feruice, Rom. 1.25.

9. That wee must not pray vnto any, but to God onely in whom we beleeue, Rom. 10.13. 14. Rom. 8. 15.
27. therefore not to Saints & Angels.

ro. That Christ is our onely Intercessor in Heauen, Rom. 8. 34. Rom. 5.

2.Rom. 16.27.

Tr. That the onely Sacrifice of Christians, is nothing but the spiritual sacrificing of their soules and bodies to serve God in Holinesse & Righteousnesse, Rom. 12.1. Rom. 15. 16. therefore no reall sacrificing of Christ in the Masse.

12. That the religious worhip, called dulia, as evell as latria, belongeth to God alone, Rom. 1.9. Rom. 12. 11. Ro. 6.18. conferred.

13. That all Christians are to pray vnto God in their owne native lan-

guage, Rom. 14.11.

in the state of corruption freewill unto good, Rom. 7. 18. &c. Rom. 9.16.

15. That Concupifcence in the Re-

generate, is finne Rom. 7.7.8.10.

16. That the Sacraments doe not conferre grace ex opere operate, but figne and feale that it is conferred already vnto vs, Rom.4.11.12.Rom.2.28.29.

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17. That

17. That every true beleeuing Christian may in this life be affured of his faluation. Rom. 8.9.16.35. &c.

18. That no man in this life fince Adams fall, can perfectly fulfill the Commandements of God, Rom. 7.10 &c.Rom. 3.19. &c.Rom. 11.32.

19. That to place Religion in the difference of Meases & Dayes, is superstition, Rom. 14.35.6. 17.23.

20. That the imputed righteous iesse of Christ, is that onely that makes vs just before God, Rom. 4.9.17.23.

21. That Christ flesh was made of the Seed of Dauid, by Incarnation: not of a VV afer Cake, by Transubstantiation, Rom, 1,2.

22. That all true Christias are Saints: & not those whom the Pope onely doth canonize, Rom. 17. Rom. 8.27. Rom. 2.15.31. Rom. 16, 2. and 15. Ro. 15.25.

23. That Ipse, Christ, the God of peace, and not Ipsa, the VVoman, should bruise the Serpents head, Rom. 16.20.

24. That every soule must of conficience be subject, & pay tribute to the Higher Powers, that is, the Magistrates which beare the sword, Rom. 13. 1.2. &c. and therefore the Pope and all Prelates must bee subject to their Emperours, Kings, and Magistrates, valesse they will bring dammation upon their Soules, as Traytors, that settle

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God and his Ordinance. Rom. 13,2.

25. That Paul, (not Peter) was ordained by the grace of God, to be thel Ir fee. chiefe Apostle of the Gentiles , and confequently of Rome , the chiefe Citie of the Gentiles, Rom. 13.15. 16 19. 20. &c.Rom. 11.14. Rom. 16.4.

That the Church of Rome may erre, and fall arvay from the true Faith, as well as the Church of Ierufalem, or any other particular Church,

Rom. 11.20.21.22.

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And feeing the neve upftart Church Do. of Rome teacheth in all thefe, and in innumerable other points cleane contrary to that which the Apostles taught the Primitive Romans, let God and this Epiftle judge betweint them and vs; vyhether of vs both flands in the true ancient Catholike faith, which the Apostle taught the old Romani And whether wee have not done well cherr to depart from them, fo farre as they when have departed from the Apoftles To-Grine? And whether it bee not better thereer to returne to Saint Pauls truth, then before fill to continue in Romes errour? And for he if this bee fo; then let lefuites and Se feals minary Priests take heede and feare them

helpers v. 3.9. Kinimen v. 7. 13. fellove prifogers 4.7. the first fruits of Achaia, where he had presented, in 7. all familiag to him and to Terrius, puto west the Eps. w. 32 and therefore they came fo joy fully to meete Paul at Appli forum, hearing that he was comming to vyards Rome, Act. 29:15.

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least it bee not faith but faction, not truth but treason, not religion but rebellion, beginning at Tyber, and ending VIA. at Tyburne ; which is the cause of their deaths: And beeing feat fro a trouble-Some Apostaricall Seare, rather then from a peaceable Apostolicali State, be cause they cannot bee suffered to percapiar Swade Subjects to breake their Oather, and to withdraw their Allegiance from their Soueraigne, to raise rebellion, to more inuation, to stabbe and poylor phelios Queenes, to kill & murther Kings, to blow vp whole States with Gun-pour der; they desperately cast avvay their owne bodies to bee hanged and quar confutered : and (their foules faued , if the belong to God) I wish such honours all his Saints that fends them. And have just cause to feare that the min cles of Lipfius tvvo Ladies , Blunt fone nis no-Boy, Garnets Straw, and the Main fiery Apron will not fuffice to clean that these men are not Murtherers perpethemselves, rather then Martyrs Christ.

And with what conscience can Papist count Garnet a Martyr, who his owne Conscience forced hims confesse that it was for Treason, & m for Religion that he dyed ? But ifth Priests of such a Gunpowider Golpe

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tor) Eufeb.hift. Ecclef. lib.s. cap. 18. 2. Tim.6.2 Prob. 24.21. 1. Pet. 2 17.

be Martyrs, I maruell who are Murderers? If they be Saints, who are Soythians? And who are Cannibals, if they

be Catholiques?

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But leaving thefe, if they will be filthy, to their filthinesse fill : let vs (to whose fidelity the Lord hath committed his true Faith, as a precious depositum) pray vnto God that wee may leade a holy life, answerable to our holy Faith, in Piety to Christ, and obedience to our King: that if our Saujour hall ever count vs vvorthy that honour Ads to fuffer Martyrdome for his Gofpells fake : beeit by open burning at the Stake, as in Q. Maries dayes : or by fecret murdering, as in the Inquisition bouse; or by outragious massacring, as in the Parisian Mattens; in being blowne vp with Gun-powver, as vvas intended in the Parliament-House: wee may have grace to pray for the Affiftance of his Holy Spirit, fo to Brengthen our frailie, and to defend his cause, as that wee may seale with our deaths the Enagelicall truth which wee have professed in our lines: That in the dayes of our lives wee may bee Luk. bleffed by his VVord, in the day of lipoc. death, be bleffed in the Lord, and in 14.13. the day of ludgement, be the bloffed of Matt. his Father, Euen fo grant Lord lefus, A- Apor. men.

22.20.

A druine Colloquy betweene the Soule & her Saujour, concerning the effe-Etuall merits of his dolorous Paßions.

Soule.

Lord, wherefore diddeft thou was

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tiny Disciples feets?

Christ. To teach thee how the mouldest prepare thy selfe to come to my Supper.

Toh. 13

S. Lord, why wouldest thou was them thy felfe?

C. To teach thee humility, if the

wilt be my Disciple.

Luke

S. Lord, wherefore diddeft thou before thy death institute thy last Supper?

C. That thou mightest the bettern member my death: and bee affure that all the merits thereof are thine.

S. Lord, wherefore wouldest though to fuch a place, where Indas knews

find thee?

C. That thou mightest know that went as willingly to fuffer for the finne, as ever thou wentest to 20 place to commit a finne.

S. Lord, wherefore wouldest thoun 1oh. :3

gin thy Passion in a Garden?

C. Because that in a Garden thy fin Gen.3. first tooke beginning.

S. Lord, wherefore did thy three

The Practice of Piety.	535
let Disciples fall so fast asleepe when	M att.
thou beganst to fall into thy agony?	
C. To new that I alone wrought the	1/47 63
worke of thy Redemption.	Matt.
S. Lord, vuhy were there so many	16.4.
plots and snares laid for thee?	-0.7.
C. That I might make thee to	Pfalm.
escape all the snares of thy ghostly	92.3.
hunter.	
S. Lord, veby wouldest thou suffer	Matt.
Iudas (betraying thee) to kiffe thee?	26. 42.
C. That by enduring the words of	
dissembling Lips, I might there beginne	Gen.3.
angemoting Lips, I might there beginne	4.6.
to expiate fin , where Sathan first	
brought it into the world.	Man
S. Lord, why wouldest then be fold	27.3.
for 30 peeces of filuer?	
C.That I might free thee from per-	Matt.
petuall bondage.	26.39
S. Lord, why diddeft thou pray with	Heb.s.
Such strong crying and teares?	7.
C. That I might quench the fury of	
Gods Iuflice, which was fo fiercely	,
kindled against thee.	
S. Lord , why weaft thou fo affraid	Tube
and cast into such an Agonie?	22.44.
C. That suffering the wrath due to	1
the finnes then mighted has more	
thy finnes, thou mightest bee more	
fecure in thy death, and finde more comfort in thy croffes.	1
S. Land and the Court of the Co	1
S. Lord vuberefore diddest thou pray	Matt.
foofts & fo earnestly, that thy cup might	42.44
passe from thee?	1

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C. That I might reconcile thee vnto

God, of whom thou wast forsaken for thy finnes.

Ich . 13.

S. Lard, wherefore wouldest thin stand to be apprehended alone?

C. To hew thee, that my love of thy Saluation was more then the low of all my Disciples.

S. Lord, wherefore was the yong me cangu

caught by the Souldiers and unstript of his Mar. linnen, vuho came out of his bed, hearing 14. 51. the fir at thy apprehension, and leading to the high Priest?

C. To flew their outrage in apprehending me, and my powver in preferuing out of their outragious hands all my Disciples, who otherwise had beene vvorfe handled by them, then was that young man.

S. Lord, wherefore wouldest thou be Mats.

bound?

O TER

C. That I might loofe the cords of thine iniquities.

S. Lord , veby weaft thou denied of Luke 1

Peter?

C. That I might confesse thee before my Father, and thou mightest learne, that there is no truft in man, & that saluation proceeds of my meere mercy.

S. Lord , wherefore wouldest thou Luke ring Peter to repentance by the crowing 22. 60.

of a Cocke?

C. That none mould despise the meanes which GOD hath appointed for their conversion, though they feeme neuer fo meane.

S. Lord, wherefore diddest thou at the Luke Cocke crowing, turne and looke upon 12.61.

Peter?

C. Because thou mightest know, that without the helpe of my grace. no meanes can turne a finner vntol

Mm 5

God

C. That I might cleanfe thy fact

S. VV herefore Lord, were thine eye bood-winkt with a vaile?

C. That thy spiritual blindness being remooued, thou mighteftle hold the Face of my Father in He uen.

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viith fifts, and beate thee viith staues? C. That thou mightest bee freed from the stroake and tearings of infernal fiends. S. Lord, wherefore wouldest thou be reuiled? C. That God might speake peace vnto thee by his VV ord and Spirit. S. Lord, wherefore was thy Face disfigured with blowes and blood? C. That thy face might shine glorious, as the Angels in Heauen. S. Lord, wherefore wouldest thou be so cruelly scourged?	
S. Lord, wherefore wouldest thou be reuiled? C. That God might speake peace vnto thee by his VVord and Spirit. S. Lord, wherefore was thy Face disfigured with blownes and blood? C. That thy face might shine glorious, as the Angels in Heauen. S. Lord, wherefore wouldest thou be so cruelly scourged? C. That thou mightest bee freed	Matt. 17. 20. Matt. 17. 17.
to thee by his VVord and Spirit. S. Lord, wherefore was thy Face disfigured with blowes and blood? C. That thy face might thine glorious, as the Angels in Heauen. S. Lord, wherefore wouldest thoube formelly scourged? C. That thou mightest bee freed	Matth. 17. 39.
rious, as the Angels in Heauen. S. Lord, wherefore wouldest thoube for cruelly scourged? C. That thou mightest bee freed	Toh.19
fo cruelly scourged? C. That thou mightest bee freed	Ifa. 53 Matt. 13. 13.
	Matt. 12. 30. Ioh.19
of everlasting torments. S. Lord, viberefore vivouldest thou bee arraigned at Filates Barre? C. That thou mightest at the last	Matt. 27. 11.
Desile & seconders	Luke 23.2.
C. That thou shouldest not be justly condemned. S. Lord, wherefore weast thou turned ouer to be condemned by a strange Judge? C. That thou being redeemed from	Mast. 27. 2.
the captivity of a hellish Tyrant, mightest bee restored to God, whose owne thouart by right. S. VV herefore, O Christ, dids thou	

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The Practice of Tiety.

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The Practice of Piery.	541
Christians case, which goeth out of the field of this world toward the heavenly Ierusalem.	
S. Lord, vuly weaft thou stripped of	.3.
C. That thou mightest see how I forsooke all to redeeme thee. S. Lord, wherefore wouldest thou be	Tube
lift up upon a Crosse? C. That I might lift thee vp with me to Heaven.	
S. Lord, wherefore didst thou hang	
C. That I might fatisfie for the finne committed in eating the forbidden fruit of a Tree.	Cen.2.
S. Lord, wherefore wouldest thou hang betweene two theeues? C. That thou, my deare soule, migh-	
test have place in the midst of heaven- ly Angels. S. Lord, wherefore were thy hands and feete nayled to the Crosse:	1
C. To inlarge thy hands to doe the workes of righteoufnesse: and to fet thy feete at liberty, to walke in the	tion .
S. Lord, wherefore did they crucific thee in Golgotha, the place of dead men. sculls?	27, 33
C. To affure thee, that my Death is life vnto the dead. S. Lord, why did not the Souldiers di-	1.

S. Lord, why did not the Souldiers di-

wide thy seamlesse coat?

The Tractice of Piety.

C. To shew that my Church is one

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my Death, to forgive them that re-

S. Lord, why did not the other theefe Luke which hanged as necre thee, obtains the 23.39. like mercy?

C. Because I leave whom I will, to harden themselves in their lewdnesse to destruction; that all should feare, & none presume.

S. Lord, wherefore didft thou cry Matt.
with such a lowed and strong voyce in yeelding up the ghost?

C. That it might appeare that no 10h, 10 man tooke my life from me, but that I 18. laid it downe of my felfe.

S. Lord, wherefore didst thou com- Luke mend thy foule into thy Fathers hands? 33. 46

C. To teach thee what thou houl10h. 13
deft doe, being to depart this life.

S. Lord, wherefore did the vaile of the 17. 51.
Temple rend in twaine at thy death?

C. To shew that the Leuitical Lave Eph. 2. should bee no longer a partition well 14. betweene le vues and Gentiles: and that the way to Heauen is now open to all beleeuers.

S. Lord, wherefore did the earth quake, Matth. and the stones cleave at thy death?

C. For horrour to beare her Lord dying; and to upbraid the cruell hardnefle of finners hearts.

S. Lord, vaherefore did not the Soul45.

diers breake thy logs, as thy did the left 22.

theeues, vaho hanged at thy right & left 24.

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C. That

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C. That thou mighteft know, that they had not power to doe any more vnto mee, then the Scripture had foretold, that they mould doe, and I should suffer to faue thee.

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S. Lord, wherefore was thy fide one ned with a a speare?

C. That thou mightest have, a way to come neerer my heart.

S. Lord, wwherefore ran there out of tin

precious side bloud to b water?

C. To affure thee , that I was flaine indeed. feeing my heartblood guiled out, and the water which compaffed my Heart, flowed foorth after its which once spilt, man must needs die

S. Lord, wherefore ranne the blow first by * it felfes and c the water, after wards by it selfe, out of thy bleffe vvound?

C. To assure thee of two things 1. That by my blood hedding, Iuftif cation & Sanctification were effected to faue thee: 2. That my Spirit by the conscionable vse of the water of Bap tifme and Blood in the Eucharist, will effect in thee righteoufnesse and hold neffe, by which thou thalt glorifie me

S. Lord, wherefore did the Granes open sierced at they death?

C. To fignifie, that death by my cannot hue. Columb. Anatom. 1. 7. Horft de Bat. huma. lib.i enar . 87 g. * 1. Joh. s. 6. Mat . 17. 52.

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Matt. 27.60.

death ,	had	now	rece	eiued	his	deaths
wound	, and	Was	ouer	come	e	thou be
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Matt. 27. 60.

buried? C. That thy finnes might neuer rife

vp to judgement against thee.

S. Lord, wherefore wouldest thou be Matt. buried by two fuch honorable Senators, lob. 19 as Nicodemus and Ioseph of Arima- 39. 40. thea?

C. That the trueth of my Death (the cause of thy life) might more euidently appeare vnto all.

S. Lord, wherefore wast thou buried loh. 19 in a neve fepulchre, vuhere in vvas neuer

man laid before?

C. That it might appeare, that I, & not another arose: and that by mine owne power, not by an others vertue, like him that revived at the touching of Eliashes bones.

S. Lord, wwherefore didst thou raise Matt.

up thy Body againe?

C. That thou mayfi be affured that Romia thy finnes are discharged, and that, 35. thou art justified.

S. Lord, wherefore did fo many bodies of thy Saints (wwhich flept) arise at thy 35. refurrection?

C. To give an affurance that all the Saints shall arise by the vertue of my At. Resurrection, at the last day. 17. 21.

S. Lord, what [hall I render unto thee

for thefe benefits.

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Pf.119 11. Gal. 6.

17.

C. Loue thy Creatour, and become a new creature.

The Soules Soliloquie, raus shed in contemplation of the Passion of our Lord.

W/Hat haft thou done, O my fweet Saujour, and ave bleffed Redeemer, that thou wast thus betraied of Indas, fold of the levves, apprehended as a Malefactour, and led bound as a Lambe to the flaughter? VVhat euil haddest thou committed, that thou mouldest bee thus openly arraigned, accused fallly, and vniustly condemned before Annas & Caiaphas, the levis priefts, at the Judgement-Seate of Blate the Romane Prefident? VVhat was thine offence? or to whom didft that ever verong? that thou houldest be thus pittifully scourged with whips crowned with thornes , scoffed with floutes, reuiled with words , buffeted with fifts, and beaten with flaues? 0 Lord, what diddeft thou deferue, to have thy bleffed face for vpon. & comred as it were with mame? to have thy garments parted, thy hands and feet nayled to the Crosse : to bee lifted ve vpon the curfed Tree, to be crucified ? mong Theenes, and made to tafte gal & vineger? & in the deadly extrem tie , to endure fuch a Sea of God wrath

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wrath, that made thee to cry out, as if thou hadft beene forfaken of God thy Father? yea, to have thy innocent Heart pierced with a cruell speare, and thy precious Blood to bee filt out before thy bleffed Mothers eyes? Sweet Saujour, how much wast thou tormented to endure all this, feeing I am fo much amazed but to thinke vpon it! I enquire for thine offence, but I can finde none in thee; no not so much as guile to have been found in thy mouth. Thine enemies are challenged, & none of hem dare rebuke thee of finne: Thine Joh 8. Accusers (that are suborned) agree not 46. in their witnes: the Iudge that condemnes thee, openly cleareth thine Innocency : his VVife fends him word, Matt. that the was warned in a dreame, that 47.19. thou wast a just man; and therefore mould take heed of doing iniuftice vnto thee : The Centurion that executes thee, confesseth thee of a truth, to be both a just man, & the very Son of God. The theefe that hanged with thee, justifieth thee: that thou hast done nothing amisse. VV hat is the cause the, O Lord, of this thy cruell ignominie, Passion, and Death? 1, O Lord, I am the cause of these thy forrowes : my sinnes wrought thy hame, mine iniquities are the occasion of thy insuries. I have comitted the fault. & thou art plagued for the offence: I am guilty, & thou art!

Nn 2

arraigned; I committed the finne, and thou fufferedit the Death: I have done the crime, and thou hangedst on the Croffe. Oh the deepeneffe of Gods love! Oh the wonderfull disposition of heauenly Grace! Oh the vnmeasurable messure of Divine mercy! The vuicked transgrefleth, and the lust is punished; the guiltie's let escape, and the innocent is arraigned; the malefactor is acquitted, and the harmeleffe condemned: VV hat the cuill man deserueth, the good man suffereth: the servant doeth the fault, the Master endures the Broaks. VV hat hall I fay? Man finneth and God dieth. O Sonne of God! who can sufficiently expresse thy lone? or commend thy piety? or extoll thy praise? I was proud, and thou art humbled: I was disobedient, and thou becamest obedient: I did ent the forbiddes fruit, and thou didft hang on the curfe tree: I played the glutton, and thou diddest fast: Euilleoncupiscence drew met eat the pleafant Apple, and perfect charity led thee to drinke of the bitte Cup: I affayed the suvernesse of the fruit, and thou diddeft taffe the bitter neffe of the gall. Foolish Eue smiled when I laughed: but bleffed May wept, when thy heart bled and died! my God, here I fee thy goodne fe an my badneffe: thy luffice and my inf fice: the impiery of my fleft, the Pier

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of thy nature. And now, O bleffed Lord, that thou haft endured all this for my fake ; VVhat Shall I render topto thee for all thy benefits beslowed upon me a finnefull foule ? Indeed, Lord, I acknowledge, that I owe thee aiready for my Creation, more then I am able to pay; for I am in that respect bound with all my powers and affections to love and to adore thee. If I owedmy Selfe vnto thee, for giving me my selfe in my creation; what shall I now render vnto thee, for giving thy felfe for mee to fo cruell a death, to procure my redemption? Great was the benefit. that they wouldest create me of nothing, but what tongue can fufficiently expresse the greatnesse of this grace, that thou diddeft redeeme mee with fo deare a price, when I was vvorfe then nothing? Surely, O Lord, if I cannot pay the thankes which I owe thee; (and who can pay thee, who bestowest thy grace without either respect of merit, or regard of measure?) it is the abundance of thy blesings that makes me fuch a bankrupt; that I am so farre vnable to pay the principall, that I cannot possibly pay so much as the interest of thy loue.

But, O my Lord, thou knowest, that since the losse of thine Image, (by the fall of my first vnhappy parents) I cannot loue thee with all my might,

and my minde as I mould: therefore as thou diddeft first cast thy love vpon me, when I was a child of worath , &1 lumpe of the loft & codemned world fo now . I befeech thee . fhed abroad thy loue by thy Spirit through all my faculties and affections: that though can never pay thee in that measure of lone which thou half deserved , vet! may endeatiour to repay thee in fucha manner, as thou youchfafest to accept in mercie; that I may in trueth of Heart, loue my Neighbour for the fake, and love thee above all for thine ourne fake. Let nothing be pleafant vnto me, but that which is pleafing vn to thee. And fweet Saujour, fuffer me never to be loft or caft away, whom thou haft bought fo dearely with thin owne most precious blood. O Lord, le me never forget thine infinite love, and this vnfpeakable benefit of my Reden ption: without which, it had bin better for me never to have beene, then to have any being.

And feeing that thou hast vouchafed mee this assistance of thy holy Sprit; suffer mee, O heavenly Father, who art the Father of Spirits, in the mediation of thy Sonne, to speake a sen wordes in the eares of my Lord. If thou, O Father, despites mee for mininiquities as I have deserved, yether merciful lynto mee for the meritual e as

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thy Sonne, who so much for me hath fuffered. VV hat if thou feeft nothing in mee but mifery, which might moone anger & passion? Yet behold the merits of thy Son, & thou malt fee enough to mooue thee to mercy & compassion. Behold the mystery of his Incarnation, and remit the mifery of my transgreffion: And as oft as the wounds of thy Sonne appeare in thy fight; Oh, let the voes of my finnes be hid from thy presence. As oft as the rednesse of his blood gliffers in thine eyes; Oh let the quiltineffe of my finne bee blotted out of thy Booke. The wantonnesse of my flesh prouoked thee vnto vvrath: Oh, let the chastity of his flesh perswade thee vnto mercy: that as my flesh feduced me to finne, fo his flesh may reduce me vnto thy fauour. My disobedience hath deserved a great revenge, but his obedience merits a greater weight of mercy: for what can ma deferue to fuffer, which God, made man, cannot merit to haue forgiuen? VV hen I consider the greatnesse of thy Passion, the doe I fee the truneffe of that faying; That lefus Christ came into the world to faue the chiefest simers. Darest thou the, O Cain , fay that thy finnes are greater then may be forgiuen? Thou lyestlike a Murtherer; The mercies of our Christ, are able to forgine a vahole avorld of Cains, if they will beleeve and Nn 4

repent.

repent. The tinnes of all tinners are finite: the mercies of God are infinite. Therefore, O Father, for the bitter death and bloody Paffion fake, which thy Sonne lefus Christ hath Suffered for mee, and I have now remembred vnto thee, pardon and forgiue thou vnto mee all my finnes, and deliuer me from the curse and vengeance which they have juffly deferued: and through his merits make mee. O Lorda parts ker of thy mercie. It is thy mercy that I so earnestly knocke for. Neither shall mine importunitie cease to call and knocke, with the man that would borrovu the loanes, untill thou arise and open vnto mee thy gates of Grace And if thou wilt not bestow on mee the loaues; yet O Lord, deny mee not the crums of thy mercy, & those shall fuffice thy hungry handmaid.

And feeing thou requirest nothing for all thy benefits, but that I love thein the trueth of my invoard heart; (whereof a nevo Creature is the truest out voard testimony) and that it is a case for thee to make mee a new Creature, as to bid mee to be such Create in me, O Christ, a nevo Heart, or renevo in me a nevo Spirit: and then thou shalt see how (mortifying ole Adam & his corrupt lusts) I will sense thee as thy nevo Creature, in a new life; after a nevo way: with a nevo tongue.

words: and nevv manners: with nevv words: and nevv works; to the glory of thy Name, and the winning of other finfull foules vnto the Faith by

my Deuout example.

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Keepe mee for euer, O my Sauiour, from the torments of Hell, and Tyranny of the deuil. And when I am to depart this life, send thy Holy Angels to carry mee, as they did the soule of Lazarus, into thy Kingdome. Receive mee then into that most ioyfull Paradise, which thou diddest promise vnto the penitent theese: which at his last gaspe vpon the Crosse, so deuoutly begged thy mercy and admission into thy Kingdome. Graunt this, O Christ, for thine owne Names sake: to whom (as it is most due) I ascribe all glory, and honour, praise, and

nd honour, praife, and dominion, both now and for euer.

Amen.

FINIS.

Nn 5 The

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